

PIETY PROMOTED,  
IN  
BRIEF MEMORIALS,  
OF THE  
VIRTUOUS LIVES, SERVICES,  
AND  
DYING SAYINGS,  
OF SOME OF THE  
PEOPLE CALLED QUAKERS,  
FORMERLY PUBLISHED IN EIGHT PARTS,  
BY JOHN TOMKINS, AND OTHERS,  
NOW REVISED  
BY JOHN KENDAL,  
AND PLACED IN THE ORDER OF TIME.

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A NEW EDITION.

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VOL. III.

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# PIETY PROMOTED,

IN A

COLLECTION

OF

DYING SAYINGS, &c.

**M**MARGARET FOTHERGILL, late wife of John Fothergill, in Wensledale, Yorkshire, was educated amongst the people called Quakers; and while she was young, did not only delight to go to friends meetings, but came under a concern of heart, 'That she might become acquainted with the Lord for herself, and be made a partaker of his quickening power and virtue in her own soul:' which concern the Lord was pleased to regard, and graciously visited her by his power and love, and thereby helped her to draw near him, and worship him knowingly, while she was but very young. And as she grew up, she continued to delight in waiting upon God, and feeling after his goodness, through the pure influence whereof she came to be clothed with a meek and quiet spirit, and also helped to shew it forth in a grave, modest, and exemplary behaviour. Some time before she married (being like-

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ly to leave her own country) she came under some exercise to exhort friends in several of their meetings, 'To a close walking with, and a true depending upon God; and to beware of an unconcerned mind when they appeared before him in meetings;' which exercise she made mention of on her dying bed.

After she was married, she continued a lover of meetings, and a humble waiter for the resurrection of the life of truth, knowing therein is all ability, for the performance of worship acceptable to the Lord. And as she was attended with fear and care, lest any thing should divert her mind from the fervent search after the truth itself, which is absolutely necessary, so she often expressed her sorrow of heart on account of a dulness and indifferency, she apprehended to be growing upon some people's minds, who had professed the truth long.

On the third day after her delivery of her eighth child, she discovered her apprehensions of being taken away, in these words: 'I wonder that I cannot be troubled that I am like to leave my little ones, and my dear husband;' which expressions nearly affecting her husband, she added, 'They will be cared for; and thou will be helped; and there is a place prepared for me.' After this, she continued in a steady expectation of being taken away, and spoke of things relating thereto, with such cheerfulness and resignation, as was much admired: and spake to divers persons in particular, advising, 'To prize their time, and make a right use of the visitation of God to them.' She also expressed a concern, 'That young people might not content themselves with barely going to meetings;' and said in a weighty manner, 'It will not do; it will not do; that she could not be content without his presence; and humbly acknowledged his mercy and goodness to her, from her youth upward:' also said, 'That she  
' had



‘ had often thought herself poor and bare, but she followed on after him, and could not rest:’ and humbly acknowledged, ‘ He had often appeared to her as a morning without clouds:’ her heart then being filled with the love of God, with unspeakable joy in the holy Spirit, she sung praises and hallelujahs to the Lord God, and the Lamb her Saviour, for his lovingkindness and goodness to her, in many respects, till that very time.

Another time one came to see her, of whom she quickly took notice, and charged her to ‘ Be careful about going to meetings among the Lord’s people; and that she did not go in a careless, or unconcerned mind, but to sit down at his footstool, and wait to hear his gracious words:’ She spake further, ‘ of the sorrow which had seized upon her spirit, because of an unconcerned mind, with respect to waiting for the knowledge of the truth, which she had seen coming in among friends;’ and said, ‘ she well remembered, she had to advise friends against it the last time she had any thing to say in meetings before she left her own country:’ and added, ‘ It is absolute mockery, to go to sit down before the Lord in meetings, in a careless mind:’ after some little stillness, in the strength of the word of life, she said, ‘ There is a terrible day of judgment coming upon the backsliders in Sion.’ Though her weakness of body prevailed much upon her, yet her strength was renewed in the power of truth, wherein she brake forth in supplication, in a very humble and fervent manner, for the church in general; and also mentioned her little ones. And farther said, ‘ Let me be bowed down before the Lord, that the fruit of my body may be enriched with the same favour, love, and goodness;’ and went on in praising and glorifying God, in the aboundings of his love, and merciful goodness, to the tendering the hearts of most about her. After some



time, she being intreated to endeavour after rest, she answered, 'I had an easy day, yesterday, but this will be a hard day; for I think I shall rest little more, till I rest for altogether.' She continued in humble acknowledgments to the Lord for his goodness and mercy, and in praises to him, who she often said, was 'worthy, worthy of it, for evermore,' so long as her words were intelligible.

Though she had a hard struggle with death, yet the sting of it being taken away, she seemed not to regard it, her spirit being borne over it, by the sense of joy and lasting pleasure she was near to launch into the full fruition of; and that evening she departed, being the fifth day of her lying in child-bed, and the 16th day of the second month, 1719, in the 42d year of her age; her remains were interred on the 18th, in friends burying-place, accompanied with a great concourse of people, amongst whom the testimony of truth was borne, in the power and goodness of the Lord Almighty, to the comfort and strengthening of many.

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**S**AMUEL CATER, formerly of Littleport in the isle of Ely, was convinced of the principles of truth, as held by the people called Quakers, about the year 1655, by the ministry of James Parnel, who (though but a youth about eighteen years of age) was raised up powerfully to preach the gospel, and became instrumental in the settling and establishing many therein, both by testimony and writing, and finished his course in Colchester castle before he reached his 20th year, for his testimony to the truth; for a further account of whom, see vol. I. page the 1. of Piety Promoted, and a collection of his own writings.

Soon

Soon after his conviction, the said Samuel Cater was excommunicated by the Baptists, among whom he had walked; and by the records of friends sufferings it appears he was divers times imprisoned for his testimony to the truth: with respect to his Christian progress through a long course of years from his conviction to his last illness, no particular account appears, but what is noted above.

About the latter end of the seventh month, 1711, he was taken ill; in the course of which illness he expressed himself to some friends and neighbours who came to visit him, to this effect: 'That God would 'have them to be saved,' and desired them 'to mind 'the grace of God that bringeth salvation, or the 'light of Jesus Christ in their consciences that re- 'proveth for evil,' which he often repeated, with many more such like expressions, to all that came to see him in his last illness; desiring them that were not of our society, 'Not to take it ill that he spoke to 'them, for it was in true love to their souls, and that 'they might not put off time till strength failed, for 'they would find enough to do to wrestle with the 'pains of the body; therefore,' says he, 'prize your 'time.' At another time, when in great pain, he desired, 'That he might quietly hope, and patiently 'wait, for the salvation of God; for neither grace 'nor glory, nor any good thing would the Lord 'withhold from them that walk uprightly.' Often praising God, 'That he felt the presence of his dear 'son Jesus Christ, who died on the cross for all, 'to fill his soul.' Again desiring, 'That he and 'his house might serve the Lord, let others do as 'they would;' and remarked, 'That Caleb said, 'He was fourscore and five years of age, and he was 'as strong for war as he was forty years before. 'I am,' says he, 'going of fourscore and six, and I 'am as strong for the spiritual war as I was forty 'years ago.'

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To his daughter Elizabeth Hawkes, he would say with great zeal on first and fourth days, being meeting days; 'Come, dear child, let us wait on the Lord, that though we be absent in body, we may not be in spirit.' Often speaking very comfortably to his wife and daughter, saying, 'He felt little pain, but a difficulty of breathing; and that he was well satisfied with the will of the Lord. If he lived, he hoped to live to the Lord; and if it was his lot to die, he felt true satisfaction therein, and it would be gain to him to be in his Father's kingdom, to behold the glory of his redeemer Jesus Christ.'

A friend taking leave of him, he said, 'Dear child, the Lord be with thee and many more. Mind, it is an excellent blessing to feel and witness the Ancient of Days to be with his people, without whose presence we are poor nothing creatures, and not of ourselves able to do any thing to the honour of our God.' Not long before his departure, his eyes being shut, he felt for his daughter's hand, and said, 'Dear child, I find the man's words fulfilled.' She asking what man; he answered, 'The first Quaker that I saw: I was at work upon a house in the town; he looked upon me, and bade me repent, for the kingdom of heaven was at hand; and now I can say it is at hand; magnified be thy holy name, O Lord!' several times expressing, 'He felt the kingdom nigh his soul.' The day before he died, he said, 'Now, O Lord! doth my eyes see thy salvation, now let thy servant depart in peace.' Being much spent for breath, he said, 'Lord, thou that gavest me breath, canst take it away; if it be thy will, do so: not my will but thine be done, O Lord my God!'

He departed this life the 19th of the eighth month, 1711, aged near 86 years.

GILBERT



**G**ILBERT THOMPSON, of Sankey in Lancashire, was born at Sedbergh in Yorkshire, about the year 1658. He was in his time a man of great use and service in the church, and in his station of a schoolmaster, was eminently qualified for the instruction of youth, being endued with wisdom and skill to govern them by mild and gentle means, labouring to find out their several dispositions, that his application might be suitable thereto; and being an example of humility and good conversation, his labours for their instruction was manifest in their improvement in learning, understanding, and conduct: and while under his care, many of them were so reached by truth, and made like tender plants replenished with heavenly dew, as gave encouragement to hope they might prove useful in due season, which has been verified since in divers.

But as it is common when truth prevails, the enemies thereof stir up war; so by some envious persons this our friend was prosecuted for keeping a school, and carried prisoner to Lancaster castle, which he bore with Christian patience, till discharged by due course of law.

About the 41st year of his age, he was called to the ministry, in which his labour was edifying, being pure, and unmixed with enticing words of man's wisdom. He travelled through most parts of Great Britain and Ireland, where his service was well accepted, his whole conversation cheerful, yet innocent, was agreeable to the gospel. As if sensible of his approaching conclusion, he visited his friends in his native country, and at London, and signified his great satisfaction therein, saying, 'the time drew near for his being divested of his earthly tabernacle;' which proved so, for about two weeks after his return home, he was seized with an intermitting fever, and in about two weeks more died,



died, bearing his sickness with patience, saying, 'He had done his day's work.'

He died the 22d of the fourth month, 1719, at his house at Sankey, and was buried the 25th of the same at Penketh, aged 61 years.

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**T**OBIAS EDWARDS, of Fordmill, near Warwick, was born in the eighth month, 1642, and convinced of the truth, as professed by the people called Quakers, about the year 1666, (in a meeting of friends that was held in Warwick gaol, many friends being then prisoners there for their testimony to the truth). About the year 1674, he received a gift in the ministry, in which he was a diligent and faithful labourer. The manner of his ministry was plain, but very powerful and affecting, not in the enticing words of man's wisdom, but in the demonstration of the spirit; the tendency of it, many times, was to encourage and press friends to a diligent waiting upon the Lord, that none might content themselves only with a belief, profession, and outward shew of the way of truth, but that all might come to know and experience the work of the spirit of truth upon their own hearts, that they might depend upon it for relief and comfort in all times of trials, afflictions and temptations which attend the faithful. He grew very laborious in his service in his latter time, being concerned in love to visit the meetings of friends in several adjacent counties, in which his service was acceptable.

He had also a gift in prayer, very powerful, in which he was frequently exercised, both in our public assemblies and at his visits to friends in their families. He made frequent visits to the afflicted, and to the poor, as well to persons of other persuasions,

suasions, as friends; and at such his visits, was often concerned in exhortation, which was weighty and seasonable; and also bowed to supplicate the Lord on their behalf, which plainly declared, he sought the good of all souls; and those his visits, were very serviceable and acceptable to persons of divers persuasions.

The Lord not only gave him to believe, but also to suffer imprisonment for his testimony to the truth against that antichristian yoke of tithes, in patience and resignation to the will of the Lord: he was committed to prison the 17th of the third month, 1718, and continued a prisoner until he died, but through the kindness of the gaoler, had liberty of going to meetings, and to visit his relations and friends.

The 6th of the seventh month, 1719, in his testimony in Warwick meeting, (being the last meeting he was at) he declared, 'That calamities would come upon the careless professors of these times;' and desired 'the professors of truth might lay it to heart; for if they were found unfaithful to the gift of God that is manifested in their hearts, the Lord would be more severe with them in judgment than to others that know not the truth.' At the close of his testimony he said, 'That he felt this lay upon his spirit with great weight, so was willing to come to that meeting to clear himself, not knowing whether he might have the like opportunity again.'

He was taken ill the 13th of the same month, and one of his sons being about to give him something, he cheerfully said, 'It may be the hour is coming, that I have long looked for and desired.'

On the 18th, a friend who went to visit him, at taking leave, said, 'Farewell:' he answered he did fare well; and spake much of the goodness of the Lord unto him. Another friend said, 'I do not bid thee farewell, knowing and finding thou dost fare well; and that it will not be long before thou dost enter

‘ enter into thy everlasting farewell :’ to which he answered to this effect, ‘ I desire that I may not think the Lord’s time too long, but that I may be endued with patience, to wait the Lord’s time, until I am brought into the full enjoyment of it.’ After this he expressed himself to the same purpose as when last at a publick meeting, viz. ‘ That the Lord would try us all one way or another ; some would be tried with deep temptations of the enemy of their souls ; and that the Lord would try the professors of truth, and others also ; and that those who are not faithful to the Lord, during the day of their visitation, he would be severe in wrath against them.’ Then was concerned in supplication to the Lord, not only for his church and people, but for all people, under whatsoever persuasion or profession of religion, that they might be brought near to the Lord.

At another time, speaking of the merciful dealings of God towards this nation, he said, ‘ What reformation hath it wrought in a general way ; but little as I can see ; except in here and there a poor creature ? but I believe the Lord will deal in his severity, and make them know that he is God.’

During his illness he often expressed the refreshment he received in the visits of friends : at one time, when a friend made him a visit, and was concerned in supplication to the Lord, ‘ That he would be pleased to be with him, and give him an answer of peace in his bosom, for all his services of love amongst his people ; and if it were the Lord’s pleasure to remove him, that he would please to raise up more faithful labourers in his stead.’ The presence of the Lord was then with him, and he poured out his soul in prayer and praises to God, to the tendering of the hearts of all present ; and then said, ‘ Oh ! how good the Lord is ; how comfortable hath he made this sickness ; how hath my soul longed for this !’ When several friends were come



to visit him, he said, ‘ I am but weak of body, but  
‘ pretty well content to bear it :’ and added further,  
‘ I have been willing to bear my exercise, and to  
‘ suffer affliction with the people of God ; for they  
‘ that will not suffer, cannot be the people of God :  
‘ they that will not bear the cross, will not be ac-  
‘ cepted of God.’ Being raised up in his bed, he  
said, ‘ Friends, I am glad to see you ; I desire you  
‘ may be watchful, and have true regard to the truth  
‘ in yourselves, that so you may be preserved by it,  
‘ and come to be acquainted with the goodness and  
‘ love of God, which I feel is renewed to my soul :  
‘ and also rightly to know yourselves, that so you may  
‘ not be beguiled by the enemy ; for some, for want  
‘ of having a right knowledge of themselves, have  
‘ soared aloft in their minds, and not coming down  
‘ to the true witness in themselves, have been mis-  
‘ taken, thinking it to be well with them, when they  
‘ have been ensnared by the enemy : but, by the light  
‘ of the Lord Jesus, you may see your states clearly.  
‘ We had need to be very careful to watch against  
‘ the enemy, for he is subtle, and hath many wiles,  
‘ lurking places, and crafty ways to beguile poor  
‘ souls. I could be glad, if I was able, to speak of  
‘ them, and lay them all open, that you might be  
‘ forewarned, and so escape his snares.’

He also advised friends not to be over-careful about  
the things of this world, and thereby bring themselves  
into forgetfulness of God. He desired his words  
might not be forgot, ‘ for’ (said he) ‘ I knew not  
‘ that I should have been thus concerned amongst  
‘ you, but am helped by the grace of Jesus Christ.’  
These things he spake with much sweetness and  
weight, to the refreshing and tendering the hearts of  
friends then present.

Three days before his death, several friends being  
in his room, he said, ‘ As you have been often ex-  
‘ hortated, so now be stedfast in waiting on the Lord

‘ as

‘as oft as you can, not only in meetings, but out of meetings, in your families.’

Taking his leave of friends, he desired those near him to visit him as oft as they could; for they were a comfort to him. After this, he was heard to speak but little, except to express the love and goodness of God unto his soul, and to return thanks and praises unto God for the same.

He died the 23d of the seventh month, 1719, and was buried on the 27th in friend’s burying-ground in Warwick.

|            |    |          |
|------------|----|----------|
| Aged       | 77 | } years. |
| A minister | 45 |          |

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**I** Believe the faithful labours and services of that eminent servant of the church, and living minister of Jesus Christ, JOHN HAYDOCK, are yet within the memory of many now living, who cannot forget that faithful labour of love in the work of the gospel in which he was very diligent, he travelling much in divers parts of the world, with whose service in the ministry the church was often edified and comforted for about fifty years; so that it may be truly said of him, he was an instrument in the Lord’s hand, for watering his heritage, and was also instrumental to help those who were under conviction, and laboured under great exercise of mind, who were laid hold on, and reached to, by the visitation of the love of God, and had the opportunity of sitting under his lively testimonies, which were both teaching and baptizing; such indeed were thereby often greatly encouraged, refreshed, and comforted, and stirred up in their minds, so as still to look forward and trust in God, who had so graciously visited them, being witnesses

nesses that his ministry tended to the building up in the most holy faith in our Lord and Saviour Jesus Christ, which gives victory over sin: his great humility, pious and godly walking, likewise adorned the doctrine of the gospel of Christ, so that by his example he recommended that which he was called to preach in the power and demonstration of the spirit, and did shew forth the good effects of true religion, which he laboured for many years to promote amongst mankind: but finding nothing in the foregoing volumes of the Dying Sayings of Friends concerning him, nor any thing made publick of his labours and travels in the work of the gospel, and concluding that there are yet remaining some who are as seals of his ministry; for the reviving of the memory of the just, as he deserves to be accounted, I have inserted the testimony of Hartshaw monthly-meeting concerning him, in which place he was many years a serviceable member.

J. B.

A short Testimony concerning our dear and ancient Friend JOHN HAYDOCK.

WE could not stand acquitted before God nor men to have buried the corpse of this our worthy friend, with a few short sighs, and so let his name go with him to the grave. We have raised no monument over his sepulchre, but there is one due to his worth: his life was of sweet savour, seasoned with the salt of the covenant, and ought not to go under foot: he was born of reputable parents in the parish of Standish in Lancashire, in the twelfth month, 1640, by whom he was strictly educated in their religion, whose principles he held till about the year 1667, when it pleased the Lord to visit him with his glorious Dayspring from on high, whereby his under-



standing became enlarged, and his heart opened, to believe and receive the truth as it is in Jesus: and for his testimony unto it, he was in a few months after committed prisoner to Lancaster gaol, where he patiently suffered imprisonment about four months before he was released. A year after his commitment he was called into the ministry of the gospel, in which service, being endowed with the spirit of wisdom and power, he was eminently laborious and useful: he travelled much on truth's account, not only in England and Scotland, but several times visited the nation of Ireland: he also went over to America, and visited most of the provinces and islands there: from all which places we have had good accounts of his service, and there were many convinced who became seals of his ministry: his doctrine was sweet and heavenly, relishing of the fountain whence it came; often deep in the mystery, not to be comprehended by the world, but seemed rather matter for the children of light, from whom the vail of the covering is taken away. He was, from its beginning, a member of this our meeting of discipline, and through the blessing of God very helpful to us to establish good order both by example and precept, for God had given him a profound judgment: he was a man who suffered much persecution for righteousness' sake, both of tongues and hands, and went through bad reports as well as good, was rendered as a deceiver, and yet true; and because he would not swear, he suffered the loss of much of his worldly substance, and was often imprisoned; all which he bore with invincible patience, till in death itself he became victor, and is gone to his prepared mansion, where the wicked cease from troubling, and his rest is made perfect. He died in Lancaster gaol, for his testimony to the truth, upon the 10th day of the tenth month, after a week's sickness, and was carried thence to his own house in Coppul, and buried in friend's burying ground in  
Langtree,

Langtree, the 22d of the same month, 1719, aged about 79 years, and a minister about 50 years.

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**T**HOMAS RUDD, of Wharfe near Settle in Yorkshire, was convinced of the truth in the early part of his days, and soon after raised up to bear a testimony for the same, agreeable to the account given of him by friends of the monthly-meeting of Settle, to which he belonged, who say concerning him, from a certain knowledge of his life and conversation amongst them, as well as of his labours and services, on the account of truth in divers respects, 'That he was raised up to be a serviceable instrument for the good of many.' From a sensible experience in himself, of the dealings of God, he became a faithful and diligent labourer in the work of the ministry, and zealous for the honour of God, and good of people's souls; and travelled in many places of England, Scotland, and Ireland, as well as some other remote parts, in order to preach repentance, and warn people to fear the mighty God of heaven and earth, 'who is, and will be,' (as he often used to say) 'a just and terrible God to the workers of iniquity, of what kind soever, yet a faithful rewarder of all those that wait upon him in truth and sincerity;' being often exercised in the streets and market places of many towns and cities where he travelled, as well as other places of publick concourse, wherein his labours had a good effect, being favoured upon certain occasions with remarkable instances of that hand of power that attended him therein, sometimes to the convincing of gainfayers. Yet for this his labour of love, he met with various exercises and afflictions, being many times imprisoned, as well as sorely beaten and abused; all which he patiently en-

dured, and did not turn his back in the day of battle, but on the contrary approved himself a faithful warrior in the Christian warfare.

It may be said, he fervently laboured both at home and abroad until his natural strength was very much spent, by which he was prevented from attending meetings, (as in the time of health he used to do) wherein he was very exemplary in coming at the hour appointed; advising friends to constancy and diligence therein, and not to be careless or negligent in that great and incumbent duty.

In the time of his bodily weakness he had his memory and understanding very clear and sound, till near the time of his departure, and always shewed great gladness to see friends. It was his great delight to inquire after, and hear tell of the affairs of truth, and the prosperity thereof; and therein his deportment and behaviour was very comfortable, as well as edifying to divers who had such opportunities with him; so that it was plainly manifested his chief concern was for the prosperity of truth, and friends growth and increase therein; having also an exercise upon his mind, on behalf of the youth among friends, that they might be preserved from the many snares and entanglements of this life, he himself being carefully concerned to be an example of humility, patience, and self-denial.

Being visited by a friend in the time of his weakness, he expressed himself after this manner: ‘I have  
 ‘ of late time had under my consideration the various  
 ‘ and unusual exercises I have met with in the course  
 ‘ of my life, and the many great afflictions I have  
 ‘ undergone for truth’s sake, wherein I have now  
 ‘ cause to rejoice, that I was made willing faithfully  
 ‘ to discharge that concern which many times was  
 ‘ laid upon me. I have the comfort of it now in  
 ‘ my declining days, for I feel the reward of peace  
 ‘ and



‘ and satisfaction, which is a sufficient recompense for all my labour.’

His bodily weakness increasing upon him, he was ready to expect his end drew nigh, which brought a renewed concern upon his mind, like a wise virgin, ‘ To examine how he was prepared to meet the heavenly bridegroom.’

Another time a friend going to visit him, in great brokenness of heart he said, ‘ It is enough; it is enough that I feel inward peace. Although I have jeopardied my life many times, in answering what I believed the Lord required of me, it is all too little. If any inquire after my conclusion, let them know it is in peace with the Lord.’ At several times afterwards he was heard to say, ‘ O what an excellent thing it is to be at peace with the Lord, and all men.’

There is no cause to think but he had the comfortable assurance and evidence of peace and reconciliation with God, through Jesus Christ, having been faithfully concerned in his day and time, according to the gift or measure of grace bestowed on him; whereby he was made instrumental to turn many to righteousness; and having served the Lord and his people in his generation, he hath laid down his head in peace, and is entered into that rest prepared for the righteous, according to Rev. xiv. 13. “ Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

He died at his house at Wharfe the 22d day of the twelfth month, 1719, and was buried on the 25th in friends burying-ground at Settle, about the 76th year of his age.

**S**ARAH CLARK, the wife of Robert Clark, of London, was convinced of the blessed truth in the one and twentieth year of her age, and about eighteen years after, her mouth was sometimes opened in meetings, in testimony to that truth she was convinced of.

She aimed after a life of righteousness, godliness, faith, &c.; was often exercised with bodily distempers, which she bore patiently. In her last illness, being visited by several friends, one present was so affected with the sense he had of the goodness of God to her soul, that he would not omit penning down the following sayings that dropped from her mouth.

‘I have been,’ said she, ‘more concerned for the substance, than for the form; and that I might be a preacher in life and conversation, more than in words.’

‘My desire was, that the Lord would be pleased to make me thoroughly clean, that nothing might be wanting to render me acceptable in his sight.’

Then, after a little pause, she said, ‘I witness my peace to be made with God, through Jesus Christ, and am willing to depart when he pleaseth: death hath no sting; for through the grace of God I can say with the apostle Paul, “O death, where is thy sting? O grave, where is thy victory?” 1 Cor. xv. 55.’

One asking her how she was reconciled to part from her husband and children; she answered, ‘I enjoyed them in the Lord, and when he is pleased to call me away, I hope I shall be willing to leave them to him; for his love is more to me than all the world.’

And as one having full assurance of faith, she said, but in a humble manner, ‘I know that my Redeemer lives, and because he lives, I shall live also:’—  
adding,

adding, as conscious of her own weakness, ‘ I have  
‘ no ability of my own, all my ability is of God.’

She continued for some weeks under much infirmity of body, but was preserved in an heavenly frame of spirit, and on the 7th of the first month, 1720, she departed this life: and after a very large and good meeting at the Peel, on the 12th following, her body was interred in friend’s burial-ground, near Bunhill-fields, being aged about 50 years.

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**A**LICE HAYES was born at Rickmansworth in Hertfordshire, in the year 1657, and educated in the profession of the church of England.

It pleased the Lord to make known his truth to her, about the year 1680, by that servant of the Lord Elizabeth Stamper. Being called forth into the work of the ministry, she was concerned to visit the churches in several parts of this nation, and divers have been convinced through her ministry. She also travelled through Holland as far as Fredrickstadt, and had excellent service; and many were reached and tendered by her ministry, it being in the demonstration and power of the spirit.

She came to settle at Tottenham about the year 1712; and friends had true unity with her, both with respect to her exemplary life and conversation, and also her gift in the ministry, in which she was made very serviceable, for the encouragement of friends to faithfulness, in every branch of their testimony.

Being at the yearly-meeting in London, in the year 1720, she was taken ill, but her love being strong to her friends there, she staid some days, and then returned home to her house at Tottenham, where she quietly departed this life, like a lamb. During the time of her sickness, she gave much good advice and  
counsel



counsel to her family, as also to others who came to visit her; and dropped many sweet sayings of her comfortable enjoyment of the Lord's presence, some of which are as follows:

James Dickenson and Peter Fearon visiting her in their return from London, had a comfortable time with her, and she broke forth in admiration of the Lord's goodness that attended his servants, and at that time had enlarged their hearts together; and she said, 'She trusted the Lord would be with them, and be with her to the end, and help safely through; desiring to be remembered by them in their near approaches to the Lord, when separated: as also to give her love to her dear friends in the north, not expecting to see them again;' but said, 'all would be well.' She was resigned to the Lord's time, and desired, 'The Lord would conduct them safe to their families, and give them plentifully to enjoy of his peace, for their labours in his work and service.'

At another time friends coming in, she said, 'Oh! love one another, and the Lord make you a living people unto himself, and preserve you in perfect love and unity. I am,' said she, 'in perfect love with all people.' She desired friends to give her up freely to her God, saying, 'I am willing to die, and I hope it will not be long first: but, oh! I would go exactly in the Lord's time: and all that I desire is, that the Lord's presence may be continued to me, and then I fear not the pinching time. My God is my resurrection and glory; here is my strength, my refuge, and I am thoroughly resigned to his will: it will be but a little time, and my soul shall sing praise to the Lord on mount Sion, with the redeemed of him, out of the reach of trouble.'

Our ancient friend George Whitehead was several times to visit her in the time of her weakness, and had

had comfortable seasons with her, wherein she expressed her great satisfaction.

Some friends being come to visit her, she broke forth in a tender frame of spirit, and said, ‘ I wait  
‘ on my God, and he is a God of everlasting loving-  
‘ kindness, and hath been good to my soul all my  
‘ life long.’ And then said, ‘ Friends, do not put  
‘ off making your peace with him, till you come  
‘ upon a dying bed. Here is enough to do, to labour  
‘ under the afflictions of the body: I would not be  
‘ without the favour of God now, for all the world.  
‘ The Lord, the God of Abraham, of Isaac, and of  
‘ Jacob, my God, and your God, bless you, and be  
‘ a God to you in all your trials; he hath been so to  
‘ me; a sufficient helper in times of trouble.’

Several young people being with her at another time, she advised them ‘ To serve God faithfully,  
‘ and not put off the great work of their day to the  
‘ last, but timely to prepare for a dying hour; that,’  
said she, ‘ you may have oil in your lamps; and be  
‘ in readiness whenever that time shall come.’

And farther said, ‘ It hath been the joy of my heart  
‘ to go to a meeting, and to meet with the Lord  
‘ there; but much more joy it will be to my soul, to  
‘ meet with him in heaven, and to have a place in  
‘ his kingdom. Through mercy, I am under no  
‘ terror of death, but am in true peace. Oh!  
‘ blessed be my God for ever, his goodness is ex-  
‘ ceeding large. I would praise him for his good-  
‘ ness, but that I am very weak, and desire, if it be  
‘ his will, not to see the light of another day, my  
‘ affliction being great; but all in his own time.’

She desired ‘ the Lord might bless her children,  
‘ and that they might serve him faithfully in their  
‘ generation, as men of truth, fearing God.’

A few days before her death, some friends of  
Tottenham being come to see her, sat down to wait  
on the Lord God with her: her love was largely mani-  
fested,

fefted, and fprang up as a freſh ſpring; and after a friend had been concerned in ſupplication to the Lord, ſhe broke forth, and ſaid, ‘ Oh! love; this is love ‘ that may be felt; my God, thy goodneſs is wonderful large! my ſoul praiſes thee, for the overflowings of thy love at this time; an opportunity ‘ unexpected:’ with many more ſweet, heavenly expreſſions; ſhe acknowledged the kindneſs of her friends in that viſit; taking leave in brokenneſs of ſpirit, ſhe deſired the Lord to be with them, and ſtrengthen them; to be valiant for his truth, and to keep their meetings in his name and power; ſaying, ‘ Oh! what comfortable times we have had often in ‘ our week-day meetings; how have our cups overflowed with the love of our heavenly Father;’ with more affecting expreſſions concerning the unity of the ſpirit of Chriſt, every member keeping in its proper place, and concerned for the honour of truth, in maintaining good order in the church.

She deſired them about her, when they ſhould ſee her near expiring, ‘ To be very ſtill and inward with ‘ the Lord in their ſpirits, breathing for her eaſy ‘ paſſage:’ adding, ‘ all will be well; I am going ‘ home, I am going home; I have done with the ‘ world, and all that is in it; I pray the Lord may ‘ pour out of his ſpirit upon a young generation, that ‘ they may ſerve him in cleanneneſs of heart.’ And farther ſaid, ‘ She had fought the good fight, and ‘ ſhould obtain the crown immortal:’ adding, ‘ My ‘ beloved is mine, and I am his: he is my all in all.’ And then prayed, ‘ Oh! everlaſting God, and ‘ mighty Jehovah, ſend the angel of thy power and ‘ preſence to conduct my ſoul into thy heavenly ‘ manſion, my holy King, where there is joy and ‘ rejoicing, and ſinging of praiſes for evermore: into ‘ thy arms, ſweet Lord Jeſus Chriſt, I offer up my ‘ ſoul and ſpirit.’

The



The last words she was heard to say, were, 'The Lord my God will help me.' She was a lover of peace and unity, and did promote it to the utmost of her understanding; in her ministry very plain and powerful: but oh! to the disconsolate, it often dropped like rain, and run like oil to the wounded; she had a word in season to most, or all conditions: but she is now removed, and no doubt entered into that joy and bliss prepared for the righteous.

She greatly desired the Lord, by his good presence, might attend the meeting at her interment; which was eminently answered, her corpse being accompanied by many friends, and others, to Winchmorehill meeting, where divers living testimonies were borne, and the way of salvation opened, and many hearts tendered by the Lord's power.

She departed this life the 8th day of the seventh month, 1720, aged about 63 years, and was buried the 13th in friends burying-ground at Winchmorehill.

A small tract has been published, entitled, A Last Legacy, &c. which gives some account of the life of A. Hayes.

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**J**OHANNA NOYES, wife of Israel Noyes, of Bradford in the county of Wilts, and daughter of Jeffery Pinnel, of Bristol, was a virtuous maiden, a loving and affectionate wife, a tender mother, a kind mistress, and a good neighbour; she had a true sense of the blessed truth, which seasoned her heart, and made her love to go to meeting, on week-days as well as first-days: being well fitted for her change, she is no doubt, entered into that glorious city, and place of rest, that is prepared for all the followers of the Lamb, where all sorrow and sighing shall be done away, and

and the Lord shall wipe away all tears from their eyes.

About three weeks after her lying-in, she was attended with a cough and intermitting fever, and on the 6th of the eleventh month, she took to her chamber; and though her weakness increased, she often signified how good the Lord was to her, and desired her husband, 'To bring up her children in the way of truth, and keep them to friends schools, that they might be kept to the plain language:' also she desired of the Lord, 'That he would be pleased to make them his servants.'

She oft times was in a heavenly frame of mind, and told those present, 'That the Lord had given her a full assurance that it would be well with her, and she should go to that glorious kingdom of rest and peace:' she advised her husband, 'To take care to live in the fear of God;' and at the same time advised her sister, Anne Pinnel, and her sister-in-law, Mary Tyler, 'To keep to their exercises in meetings,' telling them, 'they had no assurance of time here, and that it would not do barely to go to meeting, but they should be diligent to wait upon God in meetings.' She expressed, 'That the power of the Lord was in such an extraordinary manner with her, that she seemed to be in heaven already.' Several relations being present were deeply affected before the Lord, under a sense of his mighty power, that was then felt amongst them to their great comfort; a day, it is hoped, never to be forgotten by them. She signified, 'Her children were near, but she could not see room to desire to stay from heaven for them:' she bore her illness patiently, and with resignation of mind to the will of the Lord, often saying, 'Lord, if thou please to take me, I am ready.'

On a first-day morning, she said, 'Ah! this is first-day; sometimes I have had good meetings,  
' and

‘and if I was well, I would go to meeting. A little before her departure, she often said, ‘Come Lord Jesus, and receive the soul of thy handmaid.’ she advised her servant-maid, ‘to think on the hour of death, and not to tell lies;’ and pressed upon her, ‘To mind her advice, as they were the words of her dying mistress.’

She said the night before she departed, ‘O Lord be pleased to give me a little ease, and take me to thyself; for here is nothing but ups and downs in this world; trouble on one hand, and trouble on the other:’ then she broke out in a heavenly frame of mind, saying, ‘O Lord, thou art a fountain of living mercies.’

She quietly departed this life like one falling into a sweet sleep, on the fourth day of the week, and 22d of the twelfth month, 1720, aged 29 years, four months, and two days. On the second day following, her corpse was interred in friends burying-ground at Comerwell, belonging to Bradford meeting, where a great number of people, both friends and others, attended.

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**W**ILLIAM ARMSTRONG, was in his profession of religion, a Presbyterian, and very zealous in his way, and cautious in his sayings and doings.

About the year 1690, the Lord was pleased to visit him with his Dayspring from on high, so that he was convinced of his blessed, everlasting truth; and the Lord wrought mightily in him, to the redeeming and sanctifying him, and making him a vessel for his own use, and gave him a gift of the ministry.

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He travelled much, visiting the churches of Christ in many places, preaching the gospel in England, Scotland, and Ireland, as also in America; where he had good service: for though he was not elegant in speech, yet he was fervent in spirit; strong and valiant in the power of God, to the terrifying of the sinners in Sion, and to the comforting of the upright and honest minded.

He was a man of good understanding, very watchful and humble in his conversation; truly careful not to give just occasion whereby truth, or the followers of it, might suffer in any respect; and was truly given up to spend, and be spent for the gospel.

He would not fall under wrong spirited men for self ends, nor baulk his testimony for their favour: he was not forward to muddle with church affairs in meetings of business, but when he did, he appeared for the cause of truth.

He was concerned for the youth among friends, often supplicating the Lord, ‘ That he would be pleased to lay his hand upon them, and with his merciful judgments so fit and qualify them, that they might stand faithful in the same testimony that the elders that are gone to their rest had borne in their day, that the Lord might still have a people to proclaim his name and truth upon the earth.’ He was a man of an universal spirit, concerned for the prosperity of the truth in all; zealous against jarings, and loose spirits, which often made him the butt of libertines.

It was his life to feel truth prevail over all, being much concerned for its reputation, and having a great regard to the honour of it in his conduct among men. His heart and house were open to receive his brethren, not for ostentation, but in love to truth; generous in contributions, cautious, and encouraging to the honest minded, but zealous and sharp against the stubborn and rebellious.

In

In about three years after his return from America (being much weakened by hard exercises, and travel in that country) he was taken ill with great inward pains, and a dizziness in his head. In the time of his illness, he often breathed to the Lord, 'For patience to bear that great trial of parting soul and body;' saying to his wife, 'I have made good use of my time in health, for which I am truly thankful to the Lord; I am willing to leave this troublesome world; I see nothing to stand in my way; Jacob's God is my God, he forgets me not in this time of trial.'

Many friends and others came to visit him, to whom he gave good counsel, advising friends, 'To keep to meetings while health and strength remained.' He said, 'He always hated deceit and dissimulation, and loved to be plain;' and desired friends 'to look about them, and be rightly concerned for the affairs of truth.'

At one time he said, 'Death hath compassed me round about, yet I am inwardly refreshed and comforted, which is more to me than all outward things; I have had many good days, and received many mercies from the hand of the Lord. I have loved truth ever since my heart was turned towards him, and when the testimony of truth suffered, I have suffered with it.'

Another time he said, 'I have gone through many hard censures, and suffered much by wrong spirits, who would not keep within the bounds and limits of truth; but none of them could make me baulk my judgment, and that is my comfort.' Then commemorating the Lord's goodness to all them that truly seek after him, he concluded with a spiritual song.

Thus this godly man, having finished his course, departed this life the 5th day of the second month, 1721, aged 58 years, and was buried the 7th of

the same, in friends burial-place, in the city of Carlisle, many friends and others being present.

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**R**ICHARD BOCKETT was born in London, on the 26th of the eighth month, 1693. The Lord was pleased to visit him in his young years, and gave him a sight of his holy way, viz. Christ Jesus, the way, the truth, and the life; and enabled him to walk therein in a good degree, wherein he met with that peace and satisfaction, which engaged him in his very young years, to exercise his mind in spiritual things.

He was seized with a violent fever on the 13th of the sixth month, 1721, which continued on him five weeks. His mother fearing his senses might not long continue, was concerned tenderly to ask him, how it was with him, as to his inward condition, and whether he had witnessed at times and seasons, the enjoyment of the presence of the Lord.

His answer was, 'Yea, many a time;' and also said, 'It had been his desire rather to be taken out of this world, than to bring any dishonour to the Lord;' which was a comfort to her to hear, on the seventh day after he was first taken ill: that evening he took to his bed, expecting to have a very bad night; but contrary to his expectation, the Lord was exceeding good to him, which brought him into great stillness of mind. His mother being in the room, he softly called 'Mother, let all be still.' Then she sat down by his bedside, and was sensible the Lord was near to him, comforting his soul with his goodness in a wonderful manner. He lay still for some time, and afterwards brake forth in a heavenly frame of spirit, and said, 'Mother, I feel no pain, I lie as in a bed of roses;' and being in great stillness



stillness after some time, expressed again, 'It was  
' joy unspeakable that the Lord was pleased to make  
' him a partaker of.' She was thankful to the Lord  
for his merciful visitation that he was pleased to be-  
stow on him at such a time of need. Next morn-  
ing he gave her a more particular account how it  
had been with him that night, while in the time of  
his stillness: 'He thought his spirit was ascended  
' out of his body into heaven, where he beheld such  
' a glorious light as he never had beheld the like,  
' and heard such sweet melodious sounds, that he  
' desired to tarry there, but it was not long ere he  
' thought his spirit returned into the body again.'  
After this, his distemper grew stronger on him, so  
that his life was not expected by any that saw him.  
He was wonderfully preserved in his senses, and bore  
his distemper with great patience and resignation to  
the will of God, either to live or die; and when  
his relations could not forbear weeping, expecting  
to part with him, he looked upon them, and said;  
' Do not grieve too much; if we must part, I hope  
' we shall meet in heaven.'

After five weeks, his distemper pretty well left  
him, that he seemed to be in a fair way of recovery,  
and remained so four weeks, which gave great hopes  
of his longer continuance: but he was suddenly  
taken with a great bleeding (that proceeded from  
his lungs) which he brought up by a cough that  
began on a first-day in the evening, and continued  
by fits all that night; the next day he had another  
bad fit of bleeding, so that he was not expected to  
speak any more, for he seemed as gone. But the  
Lord was pleased to break in upon his soul by his  
mighty power, by which his mouth was opened in  
prayer; a small part of which was as followeth:  
' O glorious Lord! thou canst bring down to the  
' brink of the grave, and canst raise up again to  
' praise thy holy name: thy goodness has wonder-

‘ fully broke in upon my soul at this time, when at  
 ‘ another time I could hardly have desires for myself;  
 ‘ but thou hast wonderfully appeared to my soul at  
 ‘ this time, and hast sealed thy salvation to me.’

A friend coming soon after, and finding him to  
 appearance near his end, was willing to tarry with  
 him, thinking it would not be long before there would  
 be an alteration, in which time, she taking an oppor-  
 tunity, asked him how it was with him; after some  
 little space of silence, he said, ‘ I think that appear-  
 ‘ ance,’ (meaning the visitation before-mentioned)  
 ‘ the Lord was pleased to favour me withal, is an  
 ‘ anchor to my mind; it was an extraordinary favour  
 ‘ that the Lord was pleased to favour me with, and  
 ‘ thereto am I anchored.’

Some time after she said, ‘ She hoped his work was  
 ‘ done;’ he said, ‘ Yea;’ and so finished his course  
 that evening: and without doubt, is entered into that  
 everlasting rest which is prepared for the righteous.

He departed this life on the 18th of the eighth  
 month, 1721, being near the 28th year of his age,  
 and was buried on the 22d from the Bull and Mouth  
 meeting in friend’s burial-ground near Bunhill-fields;  
 his corpse being attended to the grave by a considerable  
 number of friends and others.

**J**OHN BUTCHER, of the city of London, was  
 born of religious parents, in the seventh month,  
 1666, about two weeks after the dreadful conflagra-  
 tion; his father lived to a great age, dying about his  
 88th year, and his mother about her 68th year; both  
 leaving a sweet memorial behind them.

He was by them religiously educated in the way of  
 truth, and through the grace of God, early receiving  
 it in the love thereof, it pleased the Lord to endue  
 him

him with a degree of the gospel ministry, and to open his mouth about the fifteenth year of his age, in a publick testimony to the true light, Christ Jesus, not only in his outward, but also, and more especially, in his inward appearance by his grace and holy Spirit; and he gradually grew therein, and became an able minister, not of the letter, but of the spirit.

He travelled into divers parts of this nation, being well accepted therein, labouring for the prosperity of truth, a lover of peace, unity, and concord; and being endued with a large portion of wisdom and understanding in the things of God, was enabled to speak to the states and conditions of many. He was a peace-maker, endeavouring to heal breaches and reconcile differences among brethren.

He retained unfeigned love to his brethren to the end of his days, although afflicted with great weakness for some time before his death, which impaired his memory; yet that true love continued in him, was evident by his cheerful countenance, friendly and courteous deportment. In a visit of some friends about a year before his decease, he expressed himself very sensibly, with respect to the Lord's tender dealings with him all along, and the hope he had of happiness through Christ.

George Whitehead and Gilbert Molleson visiting him, he expressed his kind acceptance thereof, and took it as a token of the love and mercy of God to him; and signified the Lord's tender dealing with him, and helping him since he visited him in his young years, and that the Lord was now with him; and after remembering his dear love to friends, as apprehensive his end drew near, he said, 'His way was bright and clear before him, and that he was truly resigned to the will of the Lord.'

He died at Palmer's Green near Edmonton, in Middlesex, the 16th of the ninth month, 1721, and was buried on the 21st in friend's burial-ground near  
Bunhill-fields,



Bunhill-fields, after a meeting at the Bull and Mouth meeting-house, attended by a numerous company of friends and friendly people, aged about 55 years.

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**G**EORGE BOWLES, formerly of Giles Chalfont, within the compass of Jordan's meeting in Buckinghamshire, was convinced of truth in London, about the year 1681. He was a man whom the Lord favoured with a good understanding, and although he had not much human learning, yet he was eminently endued with divine gifts, whereby he was qualified and made an able minister of the everlasting gospel, and under the influences thereof was enabled to declare the doctrine of truth in a living powerful testimony, to that divine light, which leads to salvation. His doctrine was sound, instructive, very solid, and free from affectation, tendering the hearts of the hearers. He was not only serviceable in ministry, but was eminently so in the discipline and government of the church, in which he was frequently concerned, and zealous that nothing might remain which would eclipse the lustre and beauty thereof; and that all who professed the truth might walk worthy thereof. Thus sweetly did he walk through a course of many years; and when through bodily infirmities rendered incapable of getting to meeting, which was a mile from his house, he removed to High Wickham, that he might be near the meeting-house.

About five days before his death, he was seized with a strong fever, in which the Lord was pleased to be with him, to the comfort of friends who were about him.

The evening before his end, he was opened in spirit to speak in lamentation of the unhappy state of  
many,

many, who through unwatchfulness, and by lending an ear to the enemy, had neglected those great privileges God in his mercy had offered them, in order for their everlasting good; and also of the Lord's goodness, declaring his love in preserving the faithful in ages past, and even down to this day: and concluding with a sweet supplication to the Lord.

He departed this life on the 18th of the eleventh month, 1721, and his body, accompanied by friends, was interred in their burial-ground at New Jordan's, the 22d of the same.

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**M**ARY LAMLEY, wife of William Lamley, of Bloxham, near Banbury, in Oxfordshire, was suddenly visited with illness the 1st day of the second month, 1722. She said that her Redeemer lived, and because he lived, she lived also, and that he would stand the last upon the earth: and desired friends that came to see her, not to sorrow for her, for if the Lord was pleased to take her from them, he could soon raise up one or another of them that might be of more service than she had been. She advised them to faithfulness, and to look to that that would never change nor alter; and above all things in this world, to have an eye to the blessed truth, for she believed the Lord had blessings in store for some of them; advising them to stand faithful in whatsoever the Lord should require at their hands.

At another time she said, ' The Lord deals with  
' us as a tender father doth with his child, who, when  
' he first sets him to work, employeth him in small  
' matters, and afterwards, when the child groweth  
' in strength and understanding, he requireth greater  
' service of him; so the Lord gently leads on his  
' people in his work; the same arm that divided the  
' waters.

‘ waters of the sea, and made them as a wall on the  
 ‘ right hand and on the left, while Israel passed  
 ‘ through the midst, as on dry ground; when the  
 ‘ enemy pursued, that same arm caused the waters to  
 ‘ return and overthrow them, that there was not one  
 ‘ left, and yet there was a wilderness for Israel to pass  
 ‘ through afterward, in which many fell through their  
 ‘ murmuring, unbelief, and disobedience.’

When she had been speaking of the goodness of God to her soul, she said, ‘ It was not for any worthiness in her, or for any works that she had done, but it was his free mercy and love to deal thus graciously with her.’

Speaking of divers states that Sion’s travellers pass through, she said, ‘ We ought to be concerned to be content in every state that the Lord is pleased to bring us into; when we are poor in spirit, we ought to keep the word of patience, and then the Lord will keep us in the hour of temptation, and in his own time, he will abundantly bless the provision of Sion, and satisfy her poor with bread; and when he giveth us a full cup, and makes it overflow, then let us remember our state of poverty, that we may be kept humble before him.’

She had also an exhortation to several friends, in the words of the prophet Isaiah, “ Cease to do evil, and learn to do well:” and earnestly pressed, ‘ The necessity of ceasing from evil, and from all that tends unto it, that so they might come to learn of the Lord to do that which is good; for if any pretend to go about the Lord’s work, and do not cease from evil, that will be a contradiction.’

Another time she expressed herself to a young person after this manner: ‘ I believe the Lord hath blessings in store for thee, if thou wilt but be obedient in what he makes his will known unto thee; for he hath given thee a larger share of understanding than many others, and thou canst not  
 ‘ plead



' plead ignorance; thou knowest thy duty. Now he  
 ' that knoweth his master's will, and doth it not, shall  
 ' be beaten with many stripes: take heed that be not  
 ' thy portion; let it be thy care to have due regard  
 ' to that pure light that shines in thy heart, that will  
 ' shew thee thy duty towards God, and also towards  
 ' man; and be obedient unto the requirings thereof,  
 ' and then those that honour the Lord, he will ho-  
 ' nour, and beautify them with his living presence;  
 ' and that makes young people really beautiful in the  
 ' sight of the Lord, and also in the sight of good  
 ' men.'

Under a sense of weakness, she said, ' I am weak  
 ' both inwardly and outwardly; I think I am as  
 ' empty as ever I was; I have sometimes been so  
 ' favoured with the divine goodness, that I have had  
 ' something to say for the encouragement of others;  
 ' but now I do not find that I have any thing either  
 ' for myself or them.'

But after some time had past in waiting upon the  
 Lord, in solemn retirement, the Lord gave her, as  
 she declared, in measure what her heart desired; and  
 she spoke to this purpose: ' This evening I have  
 ' been very poor in spirit; we ought to learn, in  
 ' every state, therewith to be content; to wait in  
 ' faith and patience, the Lord's time, which I believe  
 ' the living in Sion can say, we have always found  
 ' to be the best time: it is he that hath the key of  
 ' David, and when he shuts, none can open; and  
 ' when he opens, none can shut: therefore let it be  
 ' with us, as it was with the Lord's servant Job, as  
 ' to that firm trust in God, which he expressed, when  
 ' he said, " Though he slay me, yet will I trust in  
 " him."

' My friends, let us wait in faith and patience  
 ' upon God, although he may be at times as a sealed  
 ' fountain unto us, yet in his own time he will  
 ' open, and cause the living water to flow, which  
 ' blessed

‘ blessed be his name, my soul tastes of at this time,  
 ‘ beyond what I did expect, and now my strength  
 ‘ is once more renewed in him. Who could have  
 ‘ thought that I should have been so favoured at  
 ‘ this time; the Lord hath made his strength to ap-  
 ‘ pear in my weakness; it was in a very acceptable  
 ‘ time he did appear, and therefore let us always  
 ‘ wait for his appearance, that he may be our guide,  
 ‘ and may be known to go before us. The answer  
 ‘ of Christ to some that spake unto him, concerning  
 ‘ going up to the feast, was, “ My time is not yet  
 ‘ come; but your time is always ready.”

The same evening, taking her husband by the hand, she spake to this effect: ‘ My dear, as we  
 ‘ made a solemn covenant with each other, before  
 ‘ the Lord, and his people, so I can truly say, it  
 ‘ hath been as much my care to keep it, as ever it  
 ‘ was to make it; and I have nothing of the con-  
 ‘ trary to say of thee, but as we came together in  
 ‘ love, so we have past the time we have had to-  
 ‘ gether, in love one to another, in which I have  
 ‘ peace and satisfaction; and we have also lived in  
 ‘ love with our friends, and I desire thou mayst  
 ‘ abide therein.

‘ If I am taken from thee, let thy doors be open  
 ‘ to receive such as may be concerned to visit friends  
 ‘ here; and I would have thee be willing to make  
 ‘ use of opportunities that may be afforded, that  
 ‘ meetings may be kept here as they used to be, for  
 ‘ the good of thy neighbours, whom we ought to  
 ‘ love as ourselves, that they may have the invita-  
 ‘ tion to partake of the free love of God.

‘ And I desire thou mayst stand faithful in thy  
 ‘ testimony against the hireling priests; do not shrink  
 ‘ at sufferings; if they do spoil thy goods, take it  
 ‘ joyfully: there were some of old, that took joyfully  
 ‘ the spoiling of their goods, and the truth is as  
 ‘ worthy

‘ worthy to be suffered for now, as it was in that time.

‘ Be sure thy care be to bring up thy son in the way of truth; do not let fond affection prevail against judgment, but deal with him as thou findest it thy duty to do: I live in hope, and if I die now, I think I shall die in that hope, that he may be made instrumental in the hand of the Lord, for the good of others.’

In another opportunity she said, ‘ This evening we have enjoyed that which is beyond words; and I desire that those I may leave behind me, may live in that that is beyond words, and may be faithful; and the Lord will so furnish his people with strength, although they may be but few in number, that one shall be able to chase a thousand; for every tongue that shall rise in judgment against the truth, shall be condemned, and the Lamb and his followers shall have the victory. Let us not premeditate what we shall say in the behalf of truth, for I believe it will be given us in the time that it may be required of any of us: the Lord hath favoured us with blessings, beyond what we could ask or think; and now if we part, surely it will be a good time to part in, when we are in the breast and arms of our beloved; if the earnest be so sweet, what will the full possession of the inheritance be.’

She further expressed herself at different times, during her illness, as follows: ‘ We are advised to trust in the Lord with all our hearts, and not lean unto our own understandings; and I desire we may take this advice, for if we were to lean to our own understandings in these times of deep poverty, I think we should be very likely to fall into despair, when we see ourselves unable to think a good thought, or ask any petition as we ought. The



‘ invitation of the Lord, was unto the “ weary and  
 “ heavy laden, to come unto him, and learn of  
 “ him;” and then as they were willing to take  
 “ his yoke upon them, and learn of him,” he  
 ‘ promised, “ they should find rest unto their souls.”

‘ My friends, I desire we may make sure of the  
 ‘ Lord for our portion, “ in seeking him while he  
 “ is to be found, and calling upon him while he is  
 “ near;” for there is no other that can support, and  
 ‘ enable us patiently to bear those afflictions that may  
 ‘ come upon us, and it is certain that trials will come  
 ‘ upon us all, one time or another, and therefore let  
 ‘ it be our chief care to keep near the Lord, and to  
 ‘ avoid all those things that would bring wounds  
 ‘ upon us: for if I had a wounded conscience when  
 ‘ these afflictions have been upon me, I believe it  
 ‘ would have been more than I should have been  
 ‘ able patiently and comfortably to bear; but when  
 ‘ the Lord is pleased to favour us with the smiles of  
 ‘ his countenance, this sweetens the chastisements  
 ‘ that he is pleased to bring upon us. Let it there-  
 ‘ fore be our great care, to keep a conscience void  
 ‘ of offence towards God and towards men, and  
 ‘ then I believe the Lord will be with us, and sup-  
 ‘ port us in the greatest of trials, and we shall have  
 ‘ cause in measure to say with the Psalmist, “ He  
 “ maketh my bed in my sickness;” for he will make  
 ‘ it so easy to us, that we shall be able to bear our  
 ‘ afflictions with a quiet and easy mind.’

At another time; ‘ This deep sense of weakness,  
 ‘ and poverty of spirit, that the Lord brings us into,  
 ‘ is good for us; for it ought to be, and I hope it  
 ‘ will be an obligation upon us, not to be high-  
 ‘ minded, but fear; and as we abide in the fear of  
 ‘ the Lord, our hearts will be kept clean. Let us  
 ‘ be willing to sink down deep in the nothingness of  
 ‘ self, that the Lord in his own time may appear,  
 ‘ and may be a double portion unto us; for when  
 ‘ he

• he comes, his reward is with him, and his work  
 • before him; when he arises, he will scatter our  
 • enemies. Oh! let the sincere desires of your  
 • hearts be unto the Lord, that his hand may not  
 • spare, nor his eye pity any thing in you, that is  
 • contrary unto his pure will; for although you may  
 • have parted with many things for the truth's sake,  
 • yet there may something yet remain that is un-  
 • clean; and therefore ye had need be diligently  
 • concerned in searching yourselves, that you may  
 • see what it is that is growing in you, and which of  
 • the two seeds it springs from: for we may observe,  
 • that it was while men slept, that the enemy sowed  
 • the tares; and if ye sleep in carnal security, the  
 • enemy will sow that in your hearts, which if it be  
 • suffered to grow, will certainly oppress the pure  
 • seed: and therefore have due regard unto that  
 • great command of Christ, which he gave unto his  
 • disciples, for that was to extend unto all men;  
 • which command was, "To watch."

She said at another time, 'It hath been in my  
 • mind this night, to consider how it was with the  
 • disciples of Christ when they went a fishing, and  
 • toiled all night and caught nothing, until the Lord  
 • came and directed them to cast the net on the  
 • right side of the ship, and then they obtained that  
 • which they laboured for. Now, when we are  
 • labouring for the spiritual food, and for a season  
 • may find nothing, let us patiently wait for the  
 • Lord's direction, and then we shall surely obtain  
 • what will be sufficient for us; for his wisdom is  
 • the same to direct his people now, as ever it was  
 • in that day.'

She signified to some friends that came to visit  
 her, 'That she had cause to choose a state of af-  
 • fliction, because of the sweet enjoyments of the  
 • love of God, which he was pleased to favour her  
 • with, in a more plentiful manner than she had

‘ sometimes experienced, when she had more freedom from pain, and affliction of body.

The 15th of the Fifth Month, 1722.

‘ My friends, I did not know that I should have spoken any more, but now the Lord hath been pleased once more to revive me, and I have cause to speak for the encouragement of those that I am likely to leave behind me, that they may be encouraged to follow the Lord fully, and not fear man, who, if he be suffered to put forth the utmost of his power, can go no farther than to kill the body. But let us fear him who is able to destroy both body and soul: let us fear to offend the living God who hath the sovereignty over us, and can do whatsoever he pleaseth with us: let us not shun the cross, but be willing to bear our share of sufferings for the sake of Christ, whether they may be inward or outward, that our consolations may abound. Let us labour for those inward, sweet enjoyments, that abundantly exceed all outward visible things.

‘ I desire we may come to see for ourselves, that wonder which John saw, “A woman clothed with the sun, and the moon under her feet;” that we may know the changeable things to be under our feet, and may be clothed with the Son of Righteousness, who ariseth with healing in his wings: and then we shall grow up before him as calves of the stall.’

The Seventeenth.

‘ Such is the goodness of God unto those that wait upon him, that he causeth the dew to fall upon them that see themselves in a thirsty land, until he is pleased to open the fountain for their refreshment.



' ment. I believe it is our great duty to centre  
 ' often to the fountain from whence our supplies  
 ' come; in what state soever we are, the truth is  
 ' the same, in a time of sickness as it is in a time of  
 ' health. I desire we may not be like the man that  
 ' falls, being alone, but may know the everlasting  
 ' arm to be underneath when we may see ourselves  
 ' in danger of falling; and as we have seen the good  
 ' effects of it many a time, I desire we may be  
 ' diligent in waiting for his holy arm: let us wait  
 ' to know our duty; we have often heard, that they  
 ' that wait upon the Lord, shall renew their strength,  
 ' and those come to see their duty, and they also re-  
 ' ceive ability to perform the same, although at times  
 ' they may be so encompassed about, that they may  
 ' see no way of deliverance, until the Lord opens an  
 ' eye in them to see it; yet the Lord will make way  
 ' in his own time, for the deliverance of his people  
 ' that trust in him.'

### The Nineteenth.

' There is one thing in particular, that I have  
 ' observed in this time of weakness of body, which I  
 ' esteem as a privilege, among many others, that I  
 ' am made partaker of, and that is this: Those days  
 ' that my affliction is the greatest upon me, the Lord  
 ' hath been pleased to favour me with the most plen-  
 ' tiful visitations of his love, whether I have had  
 ' company, or have been alone; so that thereby I  
 ' have been encouraged, willingly and patiently to  
 ' bear these afflictions, being made sensible that the  
 ' inward enjoyment of the goodness of God, abun-  
 ' dantly exceeds health of body; and those outward  
 ' enjoyments that I am deprived of:

' We have cause to be humble before the Lord,  
 ' from whom all that we have that is good, comes;  
 ' let us be willing to go down into the deep as often

‘ as he seeth meet; for he will destroy nothing  
 ‘ in us that is good. I believe those that go most  
 ‘ down into the deep, will see most of the won-  
 ‘ ders of the Lord.’

The Twenty-first.

‘ It is the Lord alone that knows the wants of the  
 ‘ poor in spirit, and is able to administer a suitable  
 ‘ supply, according thereunto: he can make a little  
 ‘ sufficient, until he is pleased to give more, as he  
 ‘ made the little the widow had, sufficient in the  
 ‘ prophet’s time. Such was his goodness to her,  
 ‘ that the barrel of meal did not waste, nor the  
 ‘ cruise of oil fail, until the time that the Lord sent  
 ‘ rain upon the earth, although it was such a time of  
 ‘ scarcity, that she expected death was near. And I  
 ‘ believe the Lord will be the same in this day unto  
 ‘ them that have due regard to the voice of the great  
 ‘ prophet, although at times their provision may  
 ‘ appear to be but small, he will make the little suf-  
 ‘ ficient, until the time that he is pleased to favour  
 ‘ them with plentiful showers of his love. And  
 ‘ therefore let us not murmur in a time of scarcity,  
 ‘ nor yet be exalted above measure, in a time of  
 ‘ plenty; but let us remember, that hand that feeds  
 ‘ us, can withhold from us, if he seeth meet.’

The Twenty-third.

“ Blessed is the man that trusteth in the Lord,  
 “ whose hope the Lord is, and whose heart departeth  
 “ not from the living God; he shall be like a tree  
 “ that is planted by the rivers of waters, whose leaves  
 “ are green.” ‘ Although these may know winter  
 ‘ seasons, yet as their hearts do not depart from the  
 ‘ living God, they shall be like the branches that  
 ‘ are grafted in the true vine, and the living sap will  
 ‘ abide

‘ abide in the root, and they shall know their establishment to be by the still waters, as they are diligently waiting for, and truly submitting to that power that pleads by fire and sword, against the appearance of that that is contrary to truth. Let us be willing to yield up that that is for the fire, unto the fire; and that that is for the sword, unto the sword; and that that is for the famine, unto the famine; that we may be purged throughout in body, soul, and spirit.’

The Twenty-fourth.

‘ When the Lord doth withdraw from us, let us examine ourselves, that we may come, by that which shews unto men what their states are, to discern whether there is any thing amiss in us, that might give the Lord just cause to withdraw from us.

‘ I believe this inquiry will not hurt any of us, any more than it did the disciples, when the Lord had told his disciples, that one of them should betray him; and one said, “ Lord, is it I ? ” and another said, “ Is it I ? ” and he that was the guilty person, was the last as we find that asked this question: and so those now that are guilty of betraying the innocent in themselves, may be the most backward in this work of examination.’

‘ Surely there is abundance in it, let us be willing to search ourselves, that by the spirit of truth, we may see whether we are of that number that betray the innocent or not: and, if upon diligent search, we do not find that there is any wilful disobedience in us, to cause the Lord to withdraw from us, but it is for the trial of our faith, this, I believe, will be for our good, as our minds are staid in patience; but if our minds are not staid in patience, we may slight our own mercy, for the Lord many times may be nearer than we are aware; and before we  
are



‘ are aware, may make our hearts like the chariots  
 ‘ of Aminadab. The Lord had regard to his servant  
 ‘ that waited patiently for him, and the Lord inclined  
 ‘ to him, and heard his cry, and brought him up out  
 ‘ of the horrible pit, and miry clay, and put a new  
 ‘ song into his mouth, even praises to the Lord.

‘ Nothing will do now but this inward satisfaction,  
 ‘ which the world cannot give, neither can the world  
 ‘ take it away, that is a comfort. It is well to be  
 ‘ concerned to lay up for ourselves this true riches,  
 ‘ which the moth, or rust, cannot corrupt, nor the  
 ‘ thieves steal. Whatever it may cost us of suffer-  
 ‘ ings, scoffings, or reproaches for it, it is worth a  
 ‘ hundred times more than we have underwent of  
 ‘ losses, or sufferings: “ for the sufferings of this  
 “ present time are not worthy to be compared with  
 “ the glory that shall be revealed.”

‘ Now if it be the will of the Lord to remove me  
 ‘ hence, if he will be pleased to support me in the  
 ‘ needful time, I think I can freely yield up my soul  
 ‘ to him that gave it, that it may be delivered from  
 ‘ this strait habitation that it is now in. I do not  
 ‘ find that there is any thing between the Lord and  
 ‘ my soul, but that I have free access unto him by  
 ‘ his spirit: as for this body, it seems to be com-  
 ‘ passed about with afflictions; and although I speak  
 ‘ of my afflictions, I do not do it in a complaining  
 ‘ way, for I have no cause to complain.’

#### The Twenty-sixth.

‘ The Lord seeth not as man seeth; for man  
 ‘ looketh at the outward appearance, but the Lord  
 ‘ looketh at the heart, and therefore we had need be  
 ‘ concerned that our hearts may be truly prepared by  
 ‘ his spirit, to receive a supply from his hand, which  
 ‘ he is graciously pleased to favour his people with;  
 ‘ for he is near to his people in their afflictions, and  
 ‘ is

' is as afflicted with them, and the angel of his presence saves them. The promises of God are all  
 ' Yea and Amen in the one seed. Let us abide in  
 ' it, that we may know what we have to express one  
 ' to another to spring from this pure seed, and may  
 ' know it to bear rule in our hearts, and then we  
 ' shall be guided thereby, to take strait steps in the  
 ' narrow way, which the Lord hath cast up for us.

' Let us be willing to wade through these exercises  
 ' that it may be our lot to meet with; for the trial of  
 ' faith will work patience, and patience experience;  
 ' and experience hope; and this hope will not make  
 ' ashamed. Then we shall not be ashamed to bear  
 ' our testimony for the Lord; neither shall we think  
 ' that because our measures are but small, therefore  
 ' we can do him no service, but we shall be willing  
 ' to cast in our mites, as the poor widow did; if  
 ' we cast in all, the Lord will take notice of it.

' This I speak, that those may be encouraged in  
 ' the work of the Lord, that look upon themselves  
 ' as the hindermost of the flock; let us not be discouraged,  
 ' although at some times the work may  
 ' not seem so prosperous as we may desire: Cast thy  
 ' bread upon the waters, and there is a promise, that  
 ' it shall be found after many days.'

#### The Twenty-seventh.

' Our natural lives are very uncertain; the time  
 ' past is irrecoverable, and the time to come is very  
 ' uncertain; therefore let us be concerned to make  
 ' good use of this present time, and be willing to put  
 ' our shoulders to the work, that the stone may be  
 ' rolled from the well's mouth, that we may partake  
 ' together of the goodness of God.

' We had need be concerned for that treasure that  
 ' will go with us beyond the grave; this is worth  
 ' the suffering the loss of all things: for those that  
 ' are

‘ are willing to lose their lives for Christ’s sake, the  
 ‘ same shall find life eternal. But those that retain  
 ‘ a life in sin, according to the lusts of the flesh, are  
 ‘ in danger of losing that eternal life in the world to  
 ‘ come.

‘ Therefore let us not love our lives unto the  
 ‘ death, nor count any thing too dear to part with,  
 ‘ that we may win Christ. I desire that the longer  
 ‘ we live in the world, the more our zeal for the  
 ‘ Lord, and his truth, may increase. Many are the  
 ‘ troubles of the righteous, but the Lord will deliver  
 ‘ them out of them all.’

### The Twenty-ninth.

Having mentioned her afflictions, she spoke to  
 this purpose: ‘ I have no cause to complain, for I am  
 ‘ satisfied the Lord hath a good end in it. He  
 ‘ sheweth his sufficiency to bring his people through  
 ‘ abundance of affliction. I believe that peace and  
 ‘ rest will be the sweeter to the weary travellers,  
 ‘ when they come to the full enjoyment of it, with-  
 ‘ out any mixture of sorrow.

‘ My desire for the sons and daughters of men is,  
 ‘ that they may not give way so much, to the many  
 ‘ cumbring things, but may choose this one thing  
 ‘ needful, which will be able to support them in the  
 ‘ most needful time: for if we are taken with any  
 ‘ thing short of this eternal word, and trust in visible  
 ‘ things, they will utterly fail.’

### On the Thirty-first.

‘ The goodness of the Lord is such unto his  
 ‘ people, that he is a present helper in the needful  
 ‘ time; although at some times we may be ready to  
 ‘ think that we shall fall by the hand of the enemy;  
 ‘ yet as we trust in the Lord, he that delivered  
 ‘ David



‘ David out of the hand of Saul, will deliver us out  
‘ of the hand of the spiritual enemy.

‘ Let us stay our minds in patience, in the times  
‘ of poverty of spirit, and I believe we shall see the  
‘ good effects of it; the Lord will teach us sub-  
‘ jection to himself thereby; and when he gives us  
‘ a little taste of his love, we shall see that we ought  
‘ to wait upon him, until he shall be pleased to cause  
‘ the showers thereof more plentifully to fall upon  
‘ us.

‘ It is an easy thing to believe in him, when his  
‘ candle shines upon us, and we enjoy the light of  
‘ his countenance; but when he withdraws from us,  
‘ and we see ourselves in a thirsty land, where no  
‘ water is, this I believe is a trial of faith. That  
‘ arm of the Lord that hath been the guide of our  
‘ youth, will be the stay of the aged that trust in it:  
‘ when we are brought to a true sense of a spiritual  
‘ thirst, the Lord will open the fountain as in the  
‘ desert.

‘ Methinks I have a few words to speak, for the  
‘ encouragement of those that I may be likely to  
‘ leave behind me; that they fear not man, whose  
‘ breath is in his nostrils, but that they may fear  
‘ the Lord; for they that fear the Lord shall not be  
‘ confounded, and they that trust in him shall not be  
‘ ashamed.’

The 2d of the Sixth Month.

‘ I desire that we may follow the Lord, whenso-  
‘ ever he is pleased to go forth before us; and when  
‘ he is pleased to stand still, let us be willing to be  
‘ as nothing; and not think our own thoughts, nor  
‘ speak our own words; nor walk in our own ways;  
‘ but let us wait for a fresh command from our  
‘ great Lawgiver, that according thereunto we may  
‘ go forth in his service, and may know our thoughts,  
‘ words,

‘ words, and actions, to be sanctified by his spirit,  
 ‘ that his will in all things may be done, and then  
 ‘ the Lord will be with us, and bless the labour of  
 ‘ love that such are concerned in. The Lord is  
 ‘ once more giving me cause to speak well of his  
 ‘ name, in a renewed sense of his love; and this  
 ‘ is an encouragement to trust in his mercy, and  
 ‘ when in a state of poverty, the enemy may assault  
 ‘ us, and may endeavour to cause us to think that  
 ‘ we shall never come to partake of those sweet en-  
 ‘ joyments any more, as we have in times past: let  
 ‘ us not believe him, for he was a liar from the be-  
 ‘ ginning.

‘ It was when Christ had fasted long, and was an  
 ‘ hungred, that the enemy assaulted him with his  
 ‘ temptations, but our Lord obtained the victory;  
 ‘ and he will preserve his people, that no one hair  
 ‘ of their head shall fall to the ground without his  
 ‘ permission: although the Lord’s people may have  
 ‘ sorrow as for a night, yet joy will come in the  
 ‘ morning, in the dawning and breaking forth of  
 ‘ that eternal day, when the sun shall arise that  
 ‘ shall go no more down; which is for the light  
 ‘ of the New Jerusalem, which hath no need of  
 ‘ the outward sun, nor of the moon, for the Lord  
 ‘ God is the light thereof, and sorrow and sighing  
 ‘ shall come to an end, and the tears shall be wiped  
 ‘ from all faces.’

About two days before she departed, several friends  
 being there to visit her, they found her very weak,  
 but after they had spent some time in waiting upon  
 the Lord with her, the Lord was graciously pleased  
 to renew the visitation of his love unto her, by which  
 she was wonderfully revived, and was concerned in  
 thankful acknowledgments of the goodness of God,  
 and supplication unto him for the continuance there-  
 of.

She

She had also an exhortation to friends, to follow the Lord in obedience to his requirings; for she signified, that while disobedience remained in the heart, it tends to hinder the work of the Lord; and therefore it was her desire, that all might be given up freely to follow the Lord, that they might know his ways, to become ways of pleasantness unto them.

In the course of her illness, she was often very low and poor in her spirit, but after deep exercise was replenished with the Lord's goodness, when she was concerned to return praises to him.

She departed this life the 20th day of the sixth month, 1722, betwixt the hours of four and five in the morning, being in the 41st year of her age.

**C**HRISTIAN BARCLAY, of Ury in Scotland, widow of Robert Barclay (author of the apology) to whom she was married in the year 1669, and survived him 32 years, was daughter of Gilbert Molleson, of Aberdeen, merchant, and Margaret his wife, whose pious life is recorded in vol. I. page 67 of this work. She was born in 1647, and by accounts preserved, was religiously inclined from her youth. She publickly embraced the testimony of truth about the 16th year of her age, and through many hardships and sufferings, walked in a steady conversation consistent with her profession; her care and concern was great, that all who professed the truth might possess it; grave, serious, and weighty in conversation, diligent in business, and fervent in spirit, being often attended with the power and presence of divine goodness, in which many precious opportunities of refreshment to those present were plentifully manifested and experienced, both in her company and under her ministry, to their great joy and comfort.



Her care and concern was great to prevent slackness or indifferency in the church, but that diligence might be used to make our calling and election sure. Her daily concern for her children and grandchildren, that they might be preserved, was evident to all. Her care to assist the poor, and supply them with necessities, especially the sick, left lasting impressions on their minds of love and regard.

She was taken ill the 12th of the ninth month, 1722, and from that time continued in a weak state, in which she witnessed many comfortable opportunities. Her concern for the truth and churches prosperity continued with her to the last, for sickness seemed not to alter her temper or concern. Many pious expressions dropped from her during her illness; and he who had been with her all her life long, blessed her with his presence to the drawing of her last breath, which appeared to be in great peace and quietness, the 14th of the twelfth month, 1722, aged 76 years.

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**A**LEXANDER SEATON was born at Cuttle-Craggs, in the parish of Daviot, and shire of Aberdeen, in Scotland, about the year 1652; son of John Seaton, of Meldrum. He was brought up a scholar; and while he was in the college of Old Aberdeen, there was a dispute between the students and Robert Barclay and George Keith, who defended the principles of truth, as held by the people called Quakers, in the year 1675; at which he being present, was so far convinced of the truth of the doctrine as held by friends, as afterwards to own the same publicly: so that while he was a young man, it pleased the Lord to open his understanding, and shew him the mysteries of his kingdom, and way of

of life and salvation; and being joined in society with the people in scorn called Quakers, he grew in the truth, and became very instrumental in the service of the gospel, for the confirming of friends in the truth, and information of others (yea even such also that opposed the truth) and was drawn forth in the love of God, to visit friends meetings in Scotland, Ireland, and England several times; was imprisoned at Aberdeen, and suffered very much at Glasgow for his testimony to the truth. He was a faithful, zealous, and sound minister of the gospel of our Lord and Saviour Jesus Christ; exemplary in humility and lowliness of mind, lived in peace and unity with friends, and was well esteemed among his neighbours. When under weakness and affliction of body, he bore it with much patience, and was very sweet in his spirit, as may appear by the following expressions: several persons being come to see him, he said, ' Since these severe fits, I have been concerned about my latter end, and it was opened to me, that I should depart in peace; there is a mansion of glory prepared.' At another time, when his family was about him, he said, ' Do not put off repentance and amendment of life until the time of a dying bed, for commonly it hath enough to do for itself; the Lord hath been very good to me, even from my youth, and hath followed me with his goodness, and never left me in the time of divers exercises; his presence is near, and it is manifested to me, that when my departure comes, it shall be in peace: the comforter is near, and will endure, and these afflictions will have an end.'

When some friends came to see him, he said, ' I have partook of the earnest of that joy that will never have an end: my rock, my fortress, my strong tower, dwelleth with me, and does not leave me nor forsake me, blessed be his name; I hope to be with him for ever, and that is more than a

‘ thousand worlds: there is a mansion of glory prepared; “In my Father’s house,” said Christ, “there are many mansions, if it had not been so I would have told you.” There has been a discovery of a mansion of glory.’

Some friends coming before meeting to visit him, he said, ‘ Job was hard put to it, and his friends were all mistaken, in that they did not believe that the Lord did afflict man without a sinful cause.’

His wife persuading him to take something, lest he should faint; he consented, saying, ‘ Let me try to eat one bit with my friends;’ but added, ‘ Christ said, “ Labour for the bread that perisheth not, but nourisheth up to eternal life.” Praises wait for the Lord in Sion: no trials, no afflictions, no temptations, can obstruct his presence from the inhabitants thereof: praise is comely for the upright, but becometh no wicked person.’

Sometimes being much pained with the gravel, he would say, ‘ Lord give me some ease, or take me to thyself; O Lord give patience, sustain and support me under these sharp afflictions, let the lifting up of my hands be as the evening sacrifice, acceptable unto thee.

‘ O Lord! thou art my rock, the shadow of a mighty rock in a weary land: the Lord hath promised to be with his children through the region and shadow of death, and bring them to a happy eternity, where there is joy for evermore;’ and therefore said to his wife, ‘ Be content.’

Another time, after having got some rest in sleep, he said, ‘ Why am I kept here? Let me go home: Lord receive my spirit, I recommend my soul, receive me into thy everlasting kingdom, and the mansion of glory thou shewedst me.’

A friend coming in to see him, asked him, how he was; he said, ‘ I would fain be gone, the Lord hath  
‘ been



‘ been very good to me, and led me through the  
‘ cross to inherit the crown.’

When he seemed to be a little eased of the pain  
of the gravel, which was often violent upon him,  
his wife asked him, ‘ If any thing troubled him, as  
‘ to the settling of his affairs or children;’ he said,  
‘ No; the greatest trouble that attends me, is to  
‘ part with thee, who hast been made a blessing to  
‘ the family.

At another time he said, ‘ the Lord hath been good  
‘ to me from my childhood. He began to place his  
‘ fear in my heart very early: the Lord never fails  
‘ those who trust in him, he will be with them to  
‘ death, and through death unto eternity: fear God  
‘ and serve him, prefer his fear before all things, and  
‘ he will provide for you :’ and said to his wife, ‘ My  
‘ dear, the Lord is a father to the fatherless, and a  
‘ husband to the widow, that love and fear him,  
‘ therefore be content and resigned to the will of  
‘ the Lord.’

About two or three weeks before his decease, several friends having been at meeting, went to see him; and after a time of silence, a friend spoke a few words, after which, Alexander being very much broken into tears, said, ‘ It is the invisible power that  
‘ supports under affliction: Moses endured, seeing  
‘ him that is invisible.’ At another time he said,  
‘ A sharp war, the sooner peace.’

Several friends belonging to Lurgan, Ballanderry, and Lisburn meetings, hearing that he was very weak, came to see him, whereupon his wife asked him, if he knew them; he said, ‘ I do very well, but  
‘ it is a trouble to me to speak; but all is well, and  
‘ will be everlastingly well.’

His distemper was often extreme sharp, all which he bore with admirable patience, and departed this life in great peace and quietness the 23d day of the first month, 1723; and we have good ground to be-

lieve, that the Lord hath received him into his kingdom of everlasting rest.

His corpse was decently buried the 25th day of the said month, accompanied by friends and neighbours.

Aged about — 71 }  
A minister about 47 } years.

“ Precious in the sight of the Lord is the death of  
“ his saints,” Psa. cxvi. 15.

**G**EORGE WHITEHEAD, of the city of London, was one who in the first breaking forth of the truth in this nation, as professed by the people called Quakers, was raised up in his young years to bear testimony thereto, and through laborious and exercising travel became instrumental in the first planting thereof, about the city of Norwich, and parts adjacent. Having been conducted through a long course of years, unspotted to his conclusion, for the encouragement of all who may read this account, the following extract, from the testimony of Devonshire-house monthly-meeting concerning him (of which he was a very serviceable member for about 50 years) is thought worthy a place in these memoirs.

‘ He was born at Sunbig, in the parish of Orton,  
‘ in the county of Westmoreland, about the year  
‘ 1636, of honest parents, who gave him education  
‘ in grammar learning.

‘ At or about the 17th year of his age, when  
‘ friends, by the mighty power of God, were gathered to be a people, the Lord was pleased  
‘ to visit him, and by the testimony of truth,  
‘ he was reached unto, and convinced of the necessity

' fity of an inward and spiritual work to be known  
 ' and wrought upon the souls of men ; and of the  
 ' emptiness of outward shew and formality in reli-  
 ' gion. In the year 1654, and the 18th year of his  
 ' age, the Lord sent him forth to preach the ever-  
 ' lasting gospel in life and power ; and having passed  
 ' through York, Lincoln, and Cambridge, travel-  
 ' ling on foot, he came into Norfolk and Suffolk,  
 ' where he visited some few meetings of friends and  
 ' sober professors ; at one of which, near the whole  
 ' meeting was convinced, by the mighty power of  
 ' God, through his lively and piercing testimony and  
 ' prayer.

' He continued some months in Norfolk, and about  
 ' Norwich ; where having meetings, he preached the  
 ' everlasting gospel, and thereby turned many from  
 ' darkness to light, and from the power of sin and  
 ' Satan, unto God and his power ; that people might  
 ' not continue in empty forms and shadows, but  
 ' come to the life and substance of true religion,  
 ' and know Christ their true teacher and leader :  
 ' Great was his service, labour, and trial in those  
 ' counties, whereby many were reached unto, con-  
 ' vinced of, and established in the blessed truth ; and  
 ' some raised up to bear a publick testimony there-  
 ' unto : he suffered great opposition, hardships, long,  
 ' and sore imprisonments, and severe whipping for  
 ' his testimony to the truth, in those his tender  
 ' years ;' as, by his journal of more than 600 pages ;  
 ' wherein many of his services and travels throughout  
 ' most parts of this nation are largely related, will  
 ' appear.

' He was one whom the Lord had fitly qualified  
 ' and prepared, by his divine power and holy Spirit,  
 ' for the work whereunto he was called ; and where-  
 ' by he was made an able minister of the gospel : he  
 ' had large experience of the work of God, and  
 ' deep mysteries of the heavenly kingdom, and was  
 ' frequently



‘ frequently opened in meetings to declare of, and  
 ‘ unfold the same, in the clear demonstration of the  
 ‘ spirit and power, dividing the word aright, to the  
 ‘ opening and convincing the understandings of  
 ‘ many, who were unacquainted with the way  
 ‘ and work of truth, and to the comforting, con-  
 ‘ firming, and establishing of the children of the  
 ‘ Lord in their journey and travel Zion-ward.

‘ He was not only a zealous contender for, and  
 ‘ asserter of the true faith and doctrine of our Lord  
 ‘ and Saviour Jesus Christ, in a sound and intelli-  
 ‘ gible testimony, but also was valiant and skilful in  
 ‘ the defence thereof, against adversaries and op-  
 ‘ posers of the same; and one, who through a long  
 ‘ course of many days, was careful to adorn the  
 ‘ doctrine of our holy profession, by a circumspect  
 ‘ life and godly conversation, wherein the fruits of  
 ‘ the spirit, viz. love, joy, peace, longsuffering,  
 ‘ gentleness, goodness, faith, meekness, and temper-  
 ‘ ance, did eminently shine forth through him, to the  
 ‘ praise and glory of God.

‘ Being thus qualified, he was had in good esteem  
 ‘ amongst most sorts of people that were acquainted  
 ‘ with him; which tended much to the opening his  
 ‘ way in his publick service for truth, and frequent  
 ‘ solicitations of the king and parliament, bishops,  
 ‘ and great men in his time, for the relief and release  
 ‘ of his suffering friends and brethren, under fore  
 ‘ persecutions and hard imprisonments, and for li-  
 ‘ berty of conscience, and also for relief in case of  
 ‘ oaths: in which labour of love and eminent ser-  
 ‘ vices, among other brethren, this our dear friend  
 ‘ was principally exercised, and the Lord was with  
 ‘ him, and made way for him in the hearts of the  
 ‘ rulers; so that his faithful labour was often crown-  
 ‘ ed with success, to the comforting and rejoicing  
 ‘ of the hearts of many suffering brethren.

‘ He

‘ He was a good example to the flock in his diligent attendance of first and week-day meetings for publick worship, and other meetings for the service of truth, so long as his ability of body remained: willing to take all opportunities for publishing and promoting the truth; zealous to support good order and discipline in the church of Christ: and as he was not suddenly for taking hold of any, so he was as exemplary in not being forward to cast any off, in whom there appeared any thing that was good; being always desirous to encourage the good in all, condescending to the weak, but admonishing the faulty, in the spirit of meekness and wisdom, that they might be preserved in love to truth, and come into the unity of the one spirit, which is the bond of peace.

‘ He was a tender father in the church, sympathising with the afflicted whether in body or mind; a diligent visitor of the sick, and labouring to comfort the mourning soul; careful to prevent, and diligent in composing differences.

‘ It pleased the Lord to visit him with some severe pains and weakness of body, so that he was disabled for some weeks from getting to meetings; but he often expressed his desires for the welfare of the church of Christ, and that friends might live in love and unity.

‘ He continued in a patient resigned frame of mind to the will of God, waiting for his great change, rather desiring to be dissolved and be with Christ, saying, ‘ The sting of death was taken away.’

‘ He expressed a little before his departure, that he had a renewed sight or remembrance of his labours and travels, that he had gone through from his first convincement; he looked upon them with abundance of comfort and satisfaction, and admired

‘mired how the presence of the Lord had attended  
‘and carried him through them all.

‘He departed this life in great peace and quiet,  
‘the 8th of the first month, 1722-3, about the  
‘87th year of his age, having been a minister about  
‘68 years, and was buried the 13th of the same in  
‘friends burial-ground in Bunhill-fields, attended  
‘by a large number of friends and others.’

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**T**HOMAS ALDAM, formerly of Warnsworth in Yorkshire, was educated in the way of truth as professed by friends. In his youth he was visited with the spiritual appearance thereof in his soul, and through faithfulness thereunto was fitted and prepared for a dispensation of the gospel ministry about the 24th year of his age; in which he was fervent in stirring up friends to faithfulness in the several testimonies of truth, which he also adorned by an exemplary life and conversation, also giving testimony thereto by two years and an half's imprisonment, about the years 1671 and 1684.

He was diligent in attending meetings, both for worship and discipline, in which he was very serviceable, being of a sound judgment, and able in counsel. Much might be said of his labours, in which he always sought the preservation of peace and unity among friends, and retained his integrity to old age.

He was taken ill about the seventh month, 1722, and from that time kept his room under great weakness of body; but was preserved in a weighty tender frame of spirit. And as he had always been a diligent attender of meetings, so at his desire the meeting was often kept in his room; in which he was fervent in prayer, and bore testimony to the goodness of God to his soul; and had a word of encouragement



encouragement and exhortation to others, to their mutual comfort and edification. During his illness, he was frequently visited by friends, to some of whom he expressed his ‘ hope and confidence in the Lord, ‘ that through the mercy of God in Christ Jesus, ‘ he should have a place of rest in the world to come, ‘ and an inheritance among those who are sanctified.’

He departed this life the 17th of the first month, 1722-3, and was buried in the burying-place at Warnsworth (which himself had inclosed, and built a meeting-house therein, and in his life-time given to the use of friends) the 19th of the same, aged 74 years.

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**R**ICHARD CLARIDGE, was born in the tenth month, 1649, at Farmborough, in the county of Warwick, of sober and reputable parents, who brought him up to learning from his childhood, and in the 17th year of his age sent him to the university of Oxford; where, after some years continuance, he took his degree of B. A. and was ordained a deacon. In the year 1672, he was ordained a priest, and had his induction to the Rectory of Peopleton, in the said county, where he continued a publick preacher upwards of 19 years.

During which time the Lord was often pleased, by the inshining of his divine light, to open his understanding, and shewed him the inconsistency of his then employment;—and for the sake of a good conscience towards God, he quitted his parochial charge and tithe revenue, and freely resigned the service in the year 1691.

After which he joined himself to the Baptists, and was for some time a publick preacher among them; but his seeking soul not finding that satisfaction which  
he

he earnestly longed for and sought after, his eye being still to the Lord for the guidance and direction of his holy spirit, the mystery of the pure evangelical dispensation was clearly manifested, and he was brought to embrace the truth as professed by friends, and made a publick profession thereof in the year 1697, and was brought to a patient waiting in silence, not daring again to open his mouth until it pleased the Lord by the immediate operation of his blessed spirit to influence him thereto, and make him a free minister of the gospel of Christ; in which his testimony was sound and edifying, pressing all to purity of life, adorning the same in his life and conversation; in which his piety towards God, and love to his neighbour, the truth and justice of his words and actions, made him as a light in the world, and gave forth a testimony to the truth in the hearts of others. In his own family he was an example of virtue, being an affectionate husband, a loving father, and a kind and gentle master; frequent in supplication to the Lord for the preservation of himself and household in the way of truth and righteousness, charitable to the poor, and a frequent visitor of the sick: in his more publick service, his various treatises wrote in defence of truth, will stand as lasting monuments of his unwearied endeavours for its promotion.

For some years before his death he was in a declining state as to bodily health, yet his love and zeal declined not; but he kept close to meetings till about a week before his departure, when he was taken with a shortness of breath, attended with a fever, which continued on him to his end. During the time of his sickness, he expressed to divers friends who visited him, his 'inward peace and satisfaction of soul, and 'an humble resignation to the divine will, in an 'assured hope of a glorious immortality, placing his 'whole trust and confidence in the free grace and 'mercy of God.'

He

He departed this life the 28th of the second month, 1723, aged 73 years, and was buried in friend's burial-ground near Bunhill-fields, accompanied by many friends and others.

Some of his writings were published after his decease, with memoirs of his life, in an octavo volume, entitled, 'The Life and Posthumous Works of Richard Claridge, collected by Joseph Bessé, in 1726.'

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**J**OHAN BROWN, an ancient friend in the county of Surry, was born at Laleham in Middlesex, the 1st of the sixth month, 1639. He was one of the first convinced in the county where he dwelt, and became a member of the monthly-meeting of Kingston upon Thames, when the meeting-house was built, and continued a member thereof 48 years; being a zealous contender for the faith, not fearing the face of man, nor turning his back in the day of battle; but patiently suffered imprisonment in Newgate six or seven times, as well as other gaols; one of which was before the fire of London, when he was obliged to carry his bed out on his back when the prison was burnt; besides the spoiling of goods, which he many times suffered: and he neither fled in the winter, nor on the sabbath-day, but remained steadfast to the truth to the day of his death.

He was taken ill at his son-in-law's, Jacob Forster's, in Blackman-street, Southwark. He endured his illness with great patience, being sensible it was for his end, and testified his resignation by heavenly expressions and divine exhortations to all who were about him.



He died the 6th of the fifth month, 1723, and was buried in friend's burial ground at Kingston, aged upwards of 82 years.

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Some Account of that faithful Minister of the everlasting Gospel, THOMAS RAYLTON, found after his decease, in his own hand-writing : to which is added, some farther Relation of his Ministry, &c. since his Settlement in London, taken from the Testimony of the Bull and Mouth Monthly-meeting concerning him.

‘ I Was born on the 30th of the sixth month,  
 ‘ 1671, at Bowes, in the north part of York-  
 ‘ shire, and educated in the way of the church of  
 ‘ England. In the year 1685, being about 14 years  
 ‘ of age, and then a scholar with one Richard  
 ‘ Wharton, priest of the parish, and teacher of a  
 ‘ free school in Bowes; it providentially happened,  
 ‘ that by the invitation of Francis Wrightson, (one  
 ‘ called a Quaker,) at whose house a meeting was  
 ‘ kept, about two miles from the place of my abode,  
 ‘ my mother went to a meeting there, and took me  
 ‘ to ride before her; at which meeting were two  
 ‘ ministers, namely, John Bowron and George  
 ‘ Rook, the latter then living in Cumberland, but  
 ‘ since in Ireland, being come to visit friends there-  
 ‘ aways, by whose powerful ministry and lively  
 ‘ prayer, it pleased God to open my heart, and to  
 ‘ let me see the vanity of this present world, of  
 ‘ which, for my short time, I had had some share,  
 ‘ for which I had been often secretly smitten by the  
 ‘ just witness of God in my own heart; yet, for all  
 ‘ that, I was pretty much a stranger to it, and so was  
 ‘ not sensible from whence it came, until I came to  
 ‘ be

' be affected with the gospel, which I may say, was  
 ' glad tidings of salvation unto me: and from that  
 ' day, I was joined in heart with those people that  
 ' directed to Christ within, the hope of their glory.  
 ' And although I have had many instructors in Christ  
 ' since, yet I have not many fathers, for the said  
 ' George Rook, who preached the gospel of Jesus  
 ' Christ, was the instrument under the Lord for my  
 ' convincement; for which I bow my knees, and  
 ' worship and thank the Lord for his goodness  
 ' hitherto.

' Now, after I was joined with those people, the  
 ' word of God more powerfully wrought in me, and  
 ' shewed me, that I was to alter the course of my  
 ' conversation; that was, to leave the corrupt life,  
 ' and to shun evil company; forasmuch as I was  
 ' bowed before the Lord, and had given up my name  
 ' to serve him; I then saw I must walk in the narrow  
 ' way, and leave the vain compliments, the putting  
 ' off the hat, and bowing the knee to man, &c.  
 ' Upon which I was soon taken notice of, and com-  
 ' plaint made to my mother, of my neglecting to  
 ' conform to these things, by the priest my then  
 ' master, who was moved at my behaviour, and I  
 ' suppose, intended at that time to have used the  
 ' rod, and having made preparation, called me to  
 ' him, and said, I heard to-day that thou wentest by  
 ' Mr. Bounskell, and didst not put off thy hat, and  
 ' bid good-morrow; adding, What is thy reason  
 ' for so doing? Whether is it pride or religion? —  
 ' Upon which I told him it was not pride: then, said  
 ' he, it must be religion; and if so, thou must not  
 ' be whipped; and so laid down the rod: but, said  
 ' he, if for religion, let me know why thou refusedst,  
 ' and give me some precedent. So I told him I had  
 ' been reading in the Revelations, and there I found  
 ' that an angel shewed John many things, and that  
 ' John said, " When I had heard and seen, I fell

“ down to worship the angel that shewed me those  
 “ things ;” but the angel said, “ See thou do it not,  
 “ for I am of thy fellow-servants, and of thy brethren  
 “ the prophets, and of them which keep the sayings  
 “ of this book : worship God.” And for this I  
 ‘ told him I refused to do it unto men. But he en-  
 ‘ deavoured to persuade me, that what he requested of  
 ‘ me, was no more than a civil respect between man  
 ‘ and man ; and from thence he thought I might the  
 ‘ better conform to it ; and to make me the more  
 ‘ willing to believe it was no worship, but respect, he  
 ‘ turned me to the place of the children of Heth and  
 ‘ Abraham’s bowing to each other, and also pro-  
 ‘ ceeded to shew me something of the like kind  
 ‘ among the children of Israel, in the time of Moses  
 ‘ and Joshua ; but all these were to no purpose to  
 ‘ me, for my eye was open to see a more glorious  
 ‘ dispensation than that of Moses, yea or the pro-  
 ‘ phets : for though they were good men, and that  
 ‘ by the spirit of Christ in them, they did foretell  
 ‘ the coming of Christ, and of his sufferings ; yet they  
 ‘ did not live to see those things come to pass, which  
 ‘ they had spoken of : so that he had no force in his  
 ‘ argument to make me use those things, which might  
 ‘ be used among the fathers, and also after the law.  
 ‘ And since the New Testament is silent, and gives  
 ‘ no account of either Christ or his apostles being  
 ‘ in the practice of bowing, I did not see why either  
 ‘ knee or hat should be expected of me ; for as for  
 ‘ the latter, I have no account at all, therefore I  
 ‘ stood to my principle, and kept to the light and  
 ‘ understanding the Lord had given me through  
 ‘ Jesus Christ my Saviour, who then was come to  
 ‘ my house in spirit, and had brought salvation with  
 ‘ him.

‘ That day, I said to one of my school-fellows,  
 ‘ that what my master had shewn to me, was but out  
 ‘ of the law, and not of the gospel, which he told  
 ‘ my



' my master, and I had a quiet day: it is to be ob-  
 ' served, that this was but the beginning of farther  
 ' exercise; for after this, whether for grief which he  
 ' was then in, (being in all probability likely to part  
 ' with one from his flock, over which he might look  
 ' upon himself to be pastor,) or from the persuasion  
 ' of my parents, he began to be more severe, and  
 ' told me, that unless I would make congées to him,  
 ' (as he called them) he would teach me no longer;  
 ' although I must confess, I would gladly have  
 ' learned a little more; yet, perceiving it must be  
 ' in a way I saw I must deny and bear testimony  
 ' against, I forsook the school at that time, and went  
 ' home to my father's house, and told my mother the  
 ' occasion of my coming, and although she took me  
 ' to the first meeting but a few weeks before, yet she  
 ' now repented it, and would not hear of my suffer-  
 ' ing by my master, so as to give me any relief;  
 ' upon which I left the house for a while. But I  
 ' think I may say the arm of the Lord wrought for  
 ' me; for my master presently sent word to my mo-  
 ' ther, That he had done what was in his power to  
 ' persuade me to be conformable, but he saw it would  
 ' not do, therefore desired her to send me to school  
 ' again, and said he would leave me to my liberty  
 ' about religion. The tidings being brought to me,  
 ' as I was alone under a hedge, where I was retired,  
 ' not then knowing what would become of me, who  
 ' had both left the school, and knew not with whom  
 ' to lodge; but whilst I was in this condition, the  
 ' tidings brought to me I received gladly, and went  
 ' to school again, and found it pretty much as had  
 ' been told me: and thus the Lord pleaded my  
 ' innocent cause; unto whom be glory ascribed for  
 ' ever.

Thus far I was got on my way, and was still to  
 ' go farther. My parents had taught us from our  
 ' childhood, to ask of them to pray to God to bless

‘ us, and though it is true, there is not an evil in the  
 ‘ thing itself, yet the bringing of it into such a form,  
 ‘ as to use it every night and morning, this also I  
 ‘ found was my place to leave off, at which they  
 ‘ were much offended, and began to beat me into a  
 ‘ compliance with them, but that would not do, for  
 ‘ I had read that saying of our Lord, “ Whosoever  
 ‘ loves father or mother more than me, is not  
 ‘ worthy of me :” so that in an holy resolution I  
 ‘ went on, not much doubting but the Lord would  
 ‘ help me over that as he had over other things be-  
 ‘ fore :—the course I took, after much threatening,  
 ‘ and several beatings upon the above subject, was  
 ‘ this ; I left my father’s house, and was kept pri-  
 ‘ vately for about fifteen days, (as Moses by the good  
 ‘ providence of God, and care of his sister, who  
 ‘ watched to see what would become of him, was  
 ‘ ordered to his mother again to be his nurse, a  
 ‘ providence to be commemorated) so was I watched  
 ‘ over by some of those people, unto whom I was  
 ‘ joined in fellowship, and by them invited to come  
 ‘ to one of their meetings, being then remote from  
 ‘ it, yet at their request I went : for meetings were  
 ‘ precious unto me, for I had been but at about two  
 ‘ meetings from that of the first, which was about  
 ‘ three quarters of a year before ; a good meeting  
 ‘ this also was to me ; and after the meeting, some  
 ‘ of the friends undertook to go and offer me to my  
 ‘ father again ; so I went along with them, and  
 ‘ coming there, they told my father it was their  
 ‘ desire that he would take me home again, as I was  
 ‘ his son ; and if he would not accept of me as a son,  
 ‘ then as a servant into his house ; but if he would  
 ‘ not as neither, then, said they, he must become our  
 ‘ care, forasmuch as he is become one of us.—This  
 ‘ proposition took such place with my parents, that  
 ‘ the friends were thanked for the care they had over  
 ‘ me : and thus I was brought home again, and had  
 ‘ free

' free access to their presence morning and evening,  
 ' without insisting on the aforementioned ceremony;  
 ' yet they were loath one of their children should leave  
 ' their religion, and decline going to church, as they  
 ' called it. After this, for about seven weeks, I  
 ' lived with them at peace, and went to meetings  
 ' with their knowledge; and at the end of that time,  
 ' being the 30th of the fourth month, 1686, I went  
 ' apprentice to a friend in the county of Durham, by  
 ' the approbation of my parents, being conducted  
 ' thither by my father. And thus my freedom was  
 ' brought about, so that I might well, with some of  
 ' old, sing unto the Lord, and say, "He had delivered  
 " me from the noise of the archers, in the places of  
 " drawing water."

' Now, in the time of my seven years appren-  
 ' ticeship, to a laborious trade, being a blacksmith,  
 ' at leisure times I often read the Scriptures of the  
 ' Old and New Testament, in which I found great  
 ' benefit, being often broken into many tears when I  
 ' read, and especially when I met with places that  
 ' mentioned the call of God to sinners, and their  
 ' return to his call, in order for their conversion  
 ' and salvation; and my delight was in reading some  
 ' places of the prophets, which prophesied of the  
 ' coming of the Just One, and of the work of  
 ' restoration that he would bring to pass; and  
 ' although I have said I delighted in those things,  
 ' yet the crown of my rejoicing was, That I was  
 ' counted worthy to know this blessed work begun;  
 ' and I did not only read in private, but in the family  
 ' we used to read much by candle-light, my master  
 ' and mistress allowing it, and were in the practice  
 ' thereof themselves, being honest friends, that feared  
 ' God, with all their children, who were dutiful to  
 ' their parents, and kept very much out of the evil  
 ' communication of the world, so that we were a  
 ' comfort one to another, as we kept to that which

' was



‘ was good; and when I have been alone at my  
 ‘ work, the Lord did very often comfort me with his  
 ‘ holy Spirit, and gave me a sight, that he would give  
 ‘ me a dispensation of the gospel to preach: and for  
 ‘ seven years the word of the Lord was often very  
 ‘ powerful in my heart, not only to the fitting of me  
 ‘ for so great a work, but growing upon me, to the  
 ‘ affecting of my heart: during those years, living  
 ‘ breathings often ran through me to the Lord, that  
 ‘ he would preserve me in his fear.

‘ After I had served out the full time of my ap-  
 ‘ prenticeship, I went to the place of my birth, and  
 ‘ there followed my trade about a year, but it was  
 ‘ not long until the Lord brought that which I had  
 ‘ seen before more near, viz. The work of the  
 ‘ ministry; and the nearer it came to me, I still saw  
 ‘ the more need to be weighty and solid, and much  
 ‘ inward in spirit, often filled with the word of life,  
 ‘ so that I could scarcely hold my peace in the assem-  
 ‘ blies of the people of God; yet much inward and  
 ‘ still, often remembering the building of Solomon’s  
 ‘ temple, where there was not the sound of an ham-  
 ‘ mer or iron tool: and in this quietness in meetings,  
 ‘ I was greatly refreshed and filled with inward joy to  
 ‘ the Lord, but could not yet utter by words what I  
 ‘ felt. For indeed, as the ministry is a great work,  
 ‘ it made me the more cautious how I entered into  
 ‘ it, remembering it was not approved, that one of  
 ‘ old laid hold of the ark when it was shaken.

‘ Now by all this experience and carefulness, I  
 ‘ found it safe not to appear in the ministry, until I  
 ‘ was fully satisfied of the Lord’s requirings therein,  
 ‘ although the Lord had been often with me from  
 ‘ meeting to meeting, and in his visitations, left his  
 ‘ holy dew upon my spirit; and thus was I filled  
 ‘ with the odour of his good ointment, with which  
 ‘ I was anointed to preach the gospel; and thus I was  
 ‘ led into the ministry.

‘ About

' About the 30th of the tenth month, 1695, being  
 ' in a meeting at the house of John Bowron, in  
 ' Cotherstone, after a little time, my soul was divinely  
 ' touched with the power of God, and his word was  
 ' again in my heart, as a burning fire in my bones,  
 ' and I could then no longer contain, my tongue  
 ' being loosed, my mouth was opened to speak of the  
 ' Lord unto his people in that meeting. I cannot  
 ' but observe one thing, and that was the holy silence  
 ' which was in the fore part of that meeting, before  
 ' my mouth was opened, although there were several  
 ' there that had publick testimonies, yet that power  
 ' by which I was opened, bound them to silence, but  
 ' after I had spoke what I then delivered, there stood  
 ' up a friend, and was like one that had a seal to set  
 ' to the words I had spoken: as I grew in testimony,  
 ' a concern came into my mind, to visit friends in  
 ' Cumberland, where after some time I went, and  
 ' was kindly received by them, and was at most of  
 ' their meetings, if not all.

' T. RAYLTON.'

This our dear friend Thomas Raylton, after he  
 had travelled much in the service of the truth, settled  
 in London about the year 1705, where he was very  
 serviceable and edifying in his ministry, sound in his  
 doctrine, mighty in the holy Scriptures, zealous for  
 the truth, and a faithful reprover of any undue liberty  
 in the professors of it.

He was many years attended with infirmity of  
 body; but being fervent in spirit, was strengthened  
 in the work of the ministry beyond expectation; so  
 that he bore his testimony to the truth at times, in the  
 meetings of friends, not only in London, but in most  
 counties of England: and the year before his death,  
 in much bodily weakness, took a journey from Lon-  
 don,

don, and visited the brethren in his native county, to their mutual comfort, and returned home well satisfied in his service there.

In his last sickness, which took him about the beginning of the ninth month, 1723, he bore the extremity of his pain with great patience and resignation; having some time before signified a sense of his approaching departure, saying, 'My day's work is nigh finished.' A few days before his death, he told a friend, 'That he had settled his affairs, being satisfied that his departure was at hand;' adding in a sensible and humble manner, 'doubtless, it will be a glorious change to me.'

To his wife he thus expressed himself; 'My dear, be easy, let me go, and rejoice when I am gone to so great salvation.'

He departed this life in peace, and full assurance of future happiness, at two in the morning, the 6th of the tenth month, 1723, in the 53d year of his age, and was decently buried on the 9th, in friend's burying-ground, near Bunhill-fields.

**J**OSEPH WHALLY, son of Joseph Whally, and Hannah his wife, of Southfield in Lancashire, About three or four months before this young man died, being under some affliction of body, he often desired his mother to keep him company, saying, 'Come mother keep me company, and let us wait a little together.' She at one time asked him, what he thought of himself as to his inward condition: after a little pause, he answered and said, 'I fear I have not been so careful at times as I ought to have been, but when I have had good meetings, and opportunities of profit, I have been too apt to grow into forgetfulness again, by joining  
' with



' with some of my companions in laughter and jest-  
 ' ing; but I hope, if it please God to restore me to  
 ' my former health again, and lengthen out my day  
 ' a little longer, I shall be more careful for the fu-  
 ' ture; for I believe that it is his will and pleasure  
 ' thus to afflict me for my good, that I may remem-  
 ' ber my ways; for I believe, if I had answered  
 ' the end of my creation, I should have been a  
 ' plant to have glorified God in my day, and I  
 ' hope that I may in some measure answer it one  
 ' way or other, before he takes me out of the  
 ' world.' On the 21st of the fourth month, he be-  
 gan to bleed at the nose, and notwithstanding all the  
 means used to stop it, by men of skill, it all proved  
 ineffectual; and in about three days after, finding  
 himself pretty far spent, and seeing some of his  
 friends and near relations, and particularly his mo-  
 ther, in a great concern for him, he expressed himself  
 ' after this manner: ' I desire you to be easy; and  
 ' mother, I desire thee to be easy and not to weep,  
 ' for I hope it will be well with me.' Then turn-  
 ing himself to the young people present, he said,  
 ' You see that I am a dying man, I desire you may  
 ' take warning by me to remember your latter end,  
 ' seeing you know not how soon it may be your turn  
 ' to be in this condition.' Then taking his brother  
 by the hand, he said, ' I desire thee to be a good boy,  
 ' and not be stubborn, but be guided by thy mother,  
 ' and then it will be well for thee when thou comest  
 ' to a dying hour, which I am drawing towards;  
 ' thou must come to me, if thou be a good lad, but  
 ' I must not return to thee; and this I leave with  
 ' thee as a charge, for I desire thy welfare as for my  
 ' own soul.' Then he wanted to see his cousin  
 William Fielden, and shewed a concern to speak  
 to him by way of advice and warning; but he  
 not being in sight, he signified, that ' though he  
 ' should warn, and his warning be neglected, yet he  
 ' should

‘ should be clear, and their blood would be upon their own heads;’ referring to Ezekiel the prophet. He further said, ‘ as for our friend John Ecroyd, ‘ if I die I would have him be easy, for I am satisfied he hath used his endeavour;’ he also signified, ‘ that he believed there had been endeavours used ‘ sufficient, if the Lord saw meet to restore him to ‘ health again; but,’ said he, ‘ when the Lord calls, ‘ who can withstand.’ His father asked him whether he was easy as to himself, and could be free to die and leave them; he answered, ‘ I am easy in my mind, ‘ and have no disturbance, which is to me a sign ‘ that an inheritance is provided for me.’ A neighbour being present, replied, it is so. His father asking further, whether he had any thing upon his mind to say to him; ‘ I have nothing,’ said he, ‘ in commission, but that thou walkest answerable to the ‘ light which God has given thee. Remember my ‘ love to friends, for my love is to all.’ He requested that those present might stay with him, until it might please the Lord to call him, ‘ that,’ said he, ‘ they ‘ may see the end; for I hope I shall be no bad ‘ example.’ Then he desired to see some relations, and two publick friends belonging to the meeting, who being sent for, one came; and when he saw him, he said, ‘ Thou hast done well to come to see ‘ me;’ the friend answered, ‘ I am sorry to see thee ‘ thus;’ but he replied, ‘ I hope thou needest not be ‘ sorry in one sense:’ the other friend being absent at a burial, came not till near his end, when he was concerned to pray by him. A little before his departure, he desired that all the young people in the neighbourhood, and his relations, especially the youth, might be invited to his burial; ‘ for,’ said he, ‘ may be it may prove an inducement to them, ‘ through me, to remember their latter end.’ A little before he finished his race, a friend that sat near him

him thought she heard him, with a low voice say, 'Praises, praises;' which were the last words he spoke; and in a little time, after he departed this life as if he had fallen asleep, and it is to be hoped in peace with the Lord; the 25th of the fourth month, 1724, in the 20th year of his age.

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**T**HOMAS WIGHT, of Cork in Ireland, was taken ill the 13th of the ninth month, 1724, with a cold, which continued, though not violent, about three weeks, part of which time he seemed to amend so as to get down stairs, and settle his outward affairs. After which, finding himself growing weaker gradually, he took to his chamber, and on the day whereon the men's meeting was held, he looked into the meeting books, and in a solid manner said to his son Joshua, 'There will want some friend to write, or be clerk for friends about truth's affairs; there are such and such that are qualified; it is too much for one. Indeed I have wrote a great deal in my time, and I have thought many times, if I had not been divinely supported, and borne up under it, I should have fainted long ago. When I began first, I was but feeble, but the concern grew upon me, and I took it with alacrity: I own it took up my mind and thought so, that I was as a stranger to the world and outward business.'

To his grandson T. G. that came to take his leave of him, being about to go over to London, he gave good advice and counsel, particularly to regard truth, and admonished him to beware of hurtful conversation, and keep out of superfluity, and the vain fashions of the world, and not to strike hands, or join with such as took an undue liberty in divers respects; add-



ing, 'Shun not the cross, but love it, and be not  
'ashamed of it;' with more to the same effect.  
Divers friends came to visit him, to whom he shewed  
much cheerfulness, and expressed his resignation to  
the will of God. The latter end of the month,  
being the Province meeting, he apparently grew  
weaker, and divers friends out of the country, and  
also of the city, came to visit him, to whom he ex-  
pressed in great tenderness of spirit, the goodness of  
God to him under his bodily weakness, and 'that  
'it was well for him he had not at that time the  
'work of salvation to do, but that he had the evi-  
'dence of its being sealed to him.' Afterwards he  
sent for his grandchildren, to whom, in great bro-  
kenness, he gave tender advice and counsel, to fear  
the Lord, and be dutiful to their parents, and in much  
plainness cautioned them to 'beware of the vain  
'fashions, and hurtful conversation of the world;' and  
expressed with sorrow and mourning, that there  
'was too much height and grandeur got into, and  
'lived in, in many friends families.' When he had  
spoken and cleared his mind to his children, and  
grandchildren, he took leave of them, and desired to  
be kept quiet and still, and so lay for some time, as  
if he was near expiring, but he revived: and under-  
standing that divers friends were not gone home from  
the Province meeting, he said, 'I have continued  
'longer than I expected, and I believe they have  
'staid longer in town on my account;' so desired  
some of them might be told, 'that he would willingly  
'have one opportunity more with them;' who being  
acquainted with it, readily came (being the 4th of the  
tenth month) and had a seasonable time with him;  
first in a solid and silent waiting upon the Lord to-  
gether by his bedside, and afterwards in some serious  
conversation, and concluded in prayer and supplica-  
tion to their mutual comfort and satisfaction: after  
which he said, 'Friends, we read that Jacob said,  
'the

‘ the Lord was in this place and I knew it not ; but  
‘ we can say, the Lord is here and we know it, or  
‘ are sensible of it, glory to his name for ever.’  
After which, growing gradually weaker, he lay in a  
sweet tender frame of mind, and so continued to the  
9th of the tenth month, 1724 ; on which day he  
died in the 84th year of his age.

“ Mark the perfect man, and behold the upright,  
“ for the end of that man is peace.”

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**H**ANNAH PHILIPS, wife of John Philips,  
of the city of Limerick in Ireland, was a wo-  
man of an exemplary life, and innocent conversation,  
of few words, and a retired mind ; having a due re-  
gard to the gift of God in her own heart, whereby  
she became a prepared vessel for the Lord’s use, and  
for some time before her death, the Lord was pleased  
to concern her, in bearing a testimony for his name  
and truth in publick meetings, to the comfort and  
edification of friends ; and being often visited by  
them in the time of her illness, though brought very  
low and weak of body, she was strong in the Lord,  
and frequent in prayer and supplication unto him.  
She also uttered several pious and affecting expres-  
sions, saying at one time, ‘ I am very weak in body,  
‘ but life is here ;’ which was manifestly felt to the  
bowing of the hearts of many present. At another  
time some friends being in her chamber waiting upon  
the Lord, she said, ‘ The Lord is good to Israel, but  
‘ more especially to the upright in heart ; I have la-  
‘ boured that my heart might be so before him ;’ and  
so went on in great sweetness, praising the Lord for  
his goodness towards her, which was largely mani-  
fested at that time. About a day or two before she  
died,

died, several friends being present, she said, ‘ My dear friends, my love is with you, but I cannot now say much, by reason of weakness, I desire the Lord may be with you, and prepare you for such a time as this.’ She was also concerned in prayer, for her family and offspring; and so continued in much sweetness of spirit to the last, departing in great peace, and full assurance of eternal rest, the 14th of the eleventh month, 1724, and was buried in friends burying-ground the 17th of the same, aged about 44 years, and a minister near two years.

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**G**EORGE CHALKLEY the elder, was born of religious parents at Kempton, near Hitchin in Hertfordshire; (his father’s name Thomas Chalkley) they were by profession of the church of England, and zealous in their way: they had four sons and three daughters; he being the third son, was convinced very young at a meeting by the Chace Side near Winchmorehill, through the powerful ministry of William Brend, an eminent instrument in the Lord’s hand in that day, who was opened in the words of the preacher, Eccles. xi. 9. “ Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know that for all these things God will bring thee into judgment.” Upon which subject the friend spoke so home to his state and condition, that he was convinced, and two others of his companions reached, with whom he was walking in the fields, having religious conversation together, and were providentially directed to the meeting, by observing some friends going, whom they followed thither. One of his two companions was Samuel Hodges, who lived



lived and died a faithful friend, at whose house in succeeding time a meeting was settled, and is there continued, viz. at Mims, to this day. George was the first of the family who received the truth, after which his father and mother were convinced, and the rest of his brothers and sisters, who lived and died honest friends, except the eldest, who was a sober man, and continued of the persuasion of the church of England, and died young. It was not long after their convincement, when he and his two companions aforesaid met with a trial of their faith and patience; for being taken at a meeting together, they were all three committed to New-prison in Whitechapel, where having continued prisoners some time, the magistrates observing their Christian courage and innocence, and being touched with tenderness towards them, considering their youth, discharged them. About the 25th year of his age he married Rebecca Harding, the widow of Nathaniel Harding, a friend, who died under the sentence of banishment. He met with great disappointments in his early days, but through the Lord's goodness was preserved through, and over them all. He was, though low in the world, an eminent example of patience and resignation; and industriously laboured with his hands for the support of his family and conscientious discharge of all his engagements, so that it may be justly said of him, that he was careful to owe to no man any thing but love. And farther, was very exemplary in keeping constant to meetings, though in times of hot persecution; for when friends were persecuted on the account of their religious meetings, about the year 1680 to 1684, he constantly attended meetings; and though he was sometimes concerned to speak a few words by way of exhortation to friends, when they were kept out of their meeting-houses in the streets, to stand faithful to the truth, and to testify of the solid comfort

comfort and satisfaction that those who truly waited on the Lord enjoyed, notwithstanding their deep sufferings; yet it pleased the Lord by his good providence so to preserve him, that he did not suffer imprisonment, though the informers were busy in that time of persecution. When he was about 60 years of age, he had a concern on his mind to visit friends and meetings in the north of England, and other parts of the nation; and in the 75th year of his age travelled to Chester, and from thence went over into Ireland, in company of James Bates, a friend of the ministry from Virginia, in the service of truth: in all which places he had good service, and satisfaction, and was well received of friends. In his old age he was attended with great exercises and weakness by lameness; yet his activity was remarkable, for he would so far exert his strength, as often to reach as far as Devonshire-house, and Bull and Mouth meetings, and sometimes to the Workhouse meeting, from Southwark, where he lived; but his weakness increasing, and being taken with a violent pain in his side, which when his cough took him, with which he was often troubled, was very great.

He continued all the time of his illness in a patient and resigned frame. On first-day in the afternoon he took to his bed, and that evening being the 6th of the first month, after the meeting at Horslydown, the day before his death, several friends came to visit him, who finding him very weak, after a little stay, went to take their leave of him, whom he desired to sit down; and after some time of silence, he brake forth in an intelligible and lively manner to this effect: 'We have no continuing city here, but  
' seek one to come which hath foundations, whose  
' builder and maker is God. Friends, that we  
' may all labour to be prepared for our last and  
' great change, that when this earthly tabernacle  
' shall be dissolved, we may have a habitation with  
' the

' the Lord, a building not made with hands, eternal  
 ' in the heavens. And that it may be thus, the  
 ' Lord hath shewed thee, O man, what is good, to  
 ' do justly, love mercy, and walk humbly with thy  
 ' God. I do not expect but this will be the last  
 ' night I shall have in this world, and desire it may  
 ' be remembered as the words of a dying man; that  
 ' we may labour to be clothed upon with our house  
 ' that is from heaven; so that when that hour comes,  
 ' we may have nothing to do but die.' About one  
 or two in the morning the second-day following,  
 he began to change, and desired to see his son  
 George, who with his son-in-law Samuel Thornton  
 coming to see him, found him very low; and he ex-  
 pecting his end quickly to approach, said, ' He was  
 ' waiting for his change:' they sitting by his bedside  
 with the nurse, his housekeeper, and man, about the  
 fourth hour in the morning, he prayed fervently after  
 this manner: ' Lord, now lettest thou thy servant de-  
 ' part in peace, for mine eyes have seen thy salvation,  
 ' which thou hast prepared before the face of all  
 ' people; a light to lighten the Gentiles, and to be  
 ' the glory of thy people Israel. And now, Lord, be  
 ' with thy people and servants, and preserve my near  
 ' and dear relations and acquaintance, and keep  
 ' them from the snares and temptations of the ene-  
 ' my, in thy truth, that they may fear thy great  
 ' name.' After a little time of silence, he desired  
 his son George to ' remember his dear love in Christ  
 ' Jesus to his dear brother, and all friends; my old  
 ' friends,' said he, ' and acquaintance.' About the  
 eleventh hour in the morning, he inquired how the  
 tide was, which no body then present could exactly  
 tell; soon after, he asked again; his man then went  
 out to see, and told him it would be high water about  
 three in the afternoon; he then lay still a while as  
 if considering, and spake cheerfully out aloud, so that  
 all in the room might hear, ' I shall go off about  
 ' five.'



‘ five.’ His man asked him, ‘ Master, how dost thou know?’ to which he answered, ‘ Know, I do not know, but I believe it.’ The apothecary coming to see him, ordered him a comfortable drink, which he drank willingly, and then said, ‘ I do not think to drink any more in this world, but I hope I shall drink plentifully of the river of life.’ Then drawing on near his end, having ordered a cord to be fastened, by which he raised himself up as long as he had any strength left in his hands; and when his hands failed him, and his shoulders and head, with which he last raised himself he spoke very low, and faltered, yet so as he could be understood, ‘ Now I am a going.’ And about an hour after, lying all that while still, without either sigh, groan, or sob, departed this life as in a slumber, in sweet peace, just as the clock went five, as he had foretold; who as he lived, so he died like a lamb, on the 7th of the first month, 1725, in the 84th year of his age, leaving the succeeding generation a good example.

On the sixth day following, being the 11th day of the month, the time appointed for his funeral, his body was accompanied by his relations, who were many, from his own house, to friends meeting-house, Horslydown, where was a very large company of friends and neighbours, amongst whom he was well beloved, and several living testimonies borne to the innocent and exemplary life and honest zeal of this our deceased friend: his corpse was accompanied from thence to the grave, at friends burial ground in Bermondsey, Southwark, and there interred with a farther testimony to his exemplary life and conversation, and services for that holy truth he made profession of.

THOMAS

**T**HOMAS BUSBEY, of Banbury, in Oxfordshire, whom the Lord endued with the knowledge of the truth in his youthful days, (to which, through the operation of his holy spirit, he was made willing to give up in faithful obedience) in the time of his last illness, through the renewed visitations, and fresh influences of divine love, dropped many precious and comfortable expressions.

In a short time his distemper increased, so as to confine him to the house; and on a first-day some friends came to visit him, and sitting together in a weighty frame of mind, he said, ‘ If it please the Lord to take me away by this illness, I am not afraid to die, blessed be the name of the Lord my God, whom I have loved and served from my young years, and now in this low condition, he has not forsaken me; all glory and honour be given to him, and the Lamb that sits with him on the throne, world without end; though I have near and dear things to leave behind me, as wife and children, to whom I would have been as a shepherd a little longer, if the Lord had seen meet, but his will be done; I shall leave and commit them to him, who hath been as a tender father to me from the time that he first visited my soul, unto this day: oh! what shall I say of his goodness and matchless love!’ At another time, to a friend that came to visit him, after having spoken of the love and goodness of the Lord to him in the time of his youth, in turning his feet from the paths of vanity into the narrow way that leads to eternal rest, he said, ‘ Oh! that our young friends, who are growing up, would come to seek the Lord in their early years, he would be assuredly found of them; my soul is a witness of what I now speak. When I was but a lad, and had secret desires after him, insomuch that I thought I could be content to  
 ‘ mourn

' mourn out my days in a cave of the earth, so that  
 ' I might have an assurance of a dwelling with him,  
 ' when time here should be no more; so strong were  
 ' the desires that the Lord had raised in me, that  
 ' nothing short of this would satisfy, which caused  
 ' me many times, I might say years, to go mourning  
 ' and seeking the Lord, till at length he was pleased to  
 ' appear by his inspeaking word in the secret of my  
 ' heart, saying, "Thou art mine, wait thou on me,  
 ' "and I will protect thee." Oh! how has he made  
 ' good his promise; yea, he has done more for me,  
 ' both inwardly and outwardly, than at any time ever  
 ' entered my heart to desire or expect; the which  
 ' causes adoration and praises to ascend from me, who  
 ' am but as a worm before him.' At another time,  
 being as it were overcome by the love of God, and  
 in a tender frame of mind, he said, ' One dram of  
 ' my Father's love is better than all the doctor's  
 ' cordials; oh! it is this that supports my drooping  
 ' spirits; I thank thee, O Father, that thou hast not  
 ' forgotten me in this low condition.' Speaking to  
 some young friends that came to visit him, some of  
 his expressions were these: ' Keep in the narrow  
 ' way, spoken of by our Saviour Christ, in what-  
 ' soever company you may be; and keep to an in-  
 ' ward exercise of mind, and to the teaching of the  
 ' holy spirit in yourselves, that you may be thereby  
 ' prepared, and ready for whatsoever work and service  
 ' the Lord may be pleased to call you to; for he worketh  
 ' in whom he pleaseth, and how he pleaseth; time will  
 ' fail, and strength will fail, therefore improve your  
 ' time, and prepare yourselves while ye have time. My  
 ' dear friends, my love is to you, and remember my love  
 ' to friends, for I shall depart hence ere it be long;  
 ' blessed be the Lord, I am strengthened in spirit  
 ' beyond what I expected.' Some friends of Ireland,  
 in their journey to the yearly-meeting at London,  
 gave him a visit, and the Lord was pleased to favour  
 them,



them, a little before they took leave of him, with such a degree of divine sweetness and harmony upon their spirits, by which they were so reached and tendered, that they declared their great comfort and satisfaction in their visit.

At another time, in sweet composure of mind, speaking to his wife, he said, ‘ Oh ! my dear, what manner of love is this, wherewith the Lord hath loved my soul, that I am as it were overcome therewith ; so that I am ready to shout aloud for joy, and to go beyond my strength, for I see no end of praising him for his many mercies and visitations of love ; surely it is as a brook by the way, to confirm my faith and hope in him, which is as an anchor sure and stedfast, that all tempests and contrary winds have never been able to shake or overturn, because it was built upon the invincible rock, the rock of ages and foundation of all the righteous ; my soul shall sing eternal praises unto it, because I have tasted of the streams that issue therefrom, at this time, as well as at many other times, glory be to God and the Lamb for ever and for evermore.’ And speaking of that power whereby the soul is renewed and made alive to God ; ‘ Oh !’ said he, ‘ that we may all keep to it ; it is this which will give us the victory over the many things that would draw away our minds from him, and from a faithful dependance upon him, my soul is a witness for the pure God, that if we keep to the power, in that we are made more than conquerors by him who hath loved us, and shed his most precious blood for us ; though I am weak, and my outward man decays, yet my faith and hope is renewed in him, so that I know whose I am, and whom I serve, and nothing shall be able to pluck me out of his hands, for it is by this power I have been upheld to this day ; and though the archers have shot at me, my bow abode in strength, so that with the  
‘ patriarch

‘ patriarch I can say, the arms of my hands have  
 ‘ been made strong by the hands of the mighty God  
 ‘ of Jacob, that has preserved me, endless glory be  
 ‘ given to him.’

The 25th of the seventh month, 1726, a friend, who lived at some distance, came to visit him, and asking him how he was, he answered, ‘ All is well, except the poor body, and that is sore afflicted, but the Lord has graciously supported me under it, beyond expectation :’ and after having been a little in silence, he broke forth into prayer, and returned praises to the Lord for his wonderful lovingkindness, in affording him his comforting presence in a time of great exercises, and his strengthening power and supporting arm under such great pains and long and sore afflictions of body, which he was attended with.

Some friends that had tarried all night, in the morning asking him how he was, he answered, ‘ I was in hopes I was going once in the night ; I am very desirous to be released from this great affliction of body I am under, if it please the Lord ; but his will be done.’ About two hours after, the friends being about to take their leave of him, he, though very weak, raised himself up in the bed, and in the aboundings of divine goodness supplicated the Lord to this effect, viz. ‘ That the Lord would be pleased to strengthen and uphold all the weak, and comfort all the afflicted, whether in body or mind ; and that the Lord, according to his heavenly will, and divine wisdom, would raise up a powerful and living ministry of the young people among friends ; and that he would graciously vouchsafe of his favour to his people, to endue the present ministry with a larger demonstration of the spirit, so that nothing might appear among them but the pure streams and current of life ; that those who were lately convinced, belonging to Eadon meeting,

‘ might

' might be preserved, and attain to an establishment  
 ' in the truth, and persevere to the end; and that  
 ' the youth among us in general, might be favoured  
 ' with a fresh visitation of the love of God, to draw  
 ' their affections from the pleasures and vain fashions  
 ' of the world, to an earnest seeking of the Lord,  
 ' and thereby to a possession and enjoyment in them-  
 ' selves of the power and excellency of truth, which  
 ' will afford them comfort in a time of trouble and  
 ' afflictions, and strength under exercises and weak-  
 ' ness, and peace in an hour when all the world, and  
 ' the glory thereof, will stand them in no stead.'

Towards his end, a friend came to visit him, and  
 speaking of the state of things, and the liberty some  
 of the professors of truth took to revile the innocent,  
 he said, ' Dear friend, be not discouraged, though  
 ' there is darkness in Egypt, there is light in Goshen;  
 ' yea, it is such darkness that may be felt; my soul  
 ' hath travailed under the weight of it many times;  
 ' and though it is, and hath been so, the Lord will  
 ' have regard to his own seed; he knows who they  
 ' are, and where they are. I could say a great deal,  
 ' but am much spent, having had a large morning  
 ' sacrifice with some of my friends that are gone  
 ' away to-day. Oh! glory to God, do not distrust  
 ' his goodness; he never fails those who have a true  
 ' dependance upon him, my soul is a living witness  
 ' of it. Although I have been under so long and  
 ' sore affliction of body, yet the enemy has never  
 ' been suffered to tempt me to despair, or doubt of  
 ' my future happiness.'

He left it as a charge with his family, that nothing  
 of mourning apparel, or any thing that had the least  
 appearance thereof, might be worn on the account of  
 him, after his decease. Many more excellent sayings  
 which he delivered, worthy of memorial, might have  
 been here inserted for the benefit and encouragement  
 of others, to follow the ways of piety and virtue,



had it been possible to have retained them exactly in mind.

He departed this life the 13th of the eighth month, 1726, aged about 60 years, and was buried in friend's burying ground at Eadon in Northamptonshire, on the 19th. His funeral was attended by a large company of friends and neighbours.

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**D**ANIEL ROBERTS, of Chesham, in the county of Bucks, was born at Siddington near Cirencester, in the county of Gloucester, about the year 1656. His father, John Roberts, of the same place, was convinced in the first breaking forth of truth, as professed by us, by that servant of Christ, Richard Farnsworth, of whom some memoirs are extant. This our worthy friend was one, whom in his early age, the Lord was pleased to call into his vineyard, and committed a dispensation of the gospel to him; in the exercise of which he was often made an instrument of edification and comfort, and by his labour therein some were convinced before his removal to Chesham; and he not only had to believe, but to suffer for his testimony, being imprisoned in Gloucester castle about two years, till discharged about the year 1684.

After his settlement at Chesham, great was his care to shew forth an exemplary conversation in a meek and peaceable spirit, seeking the peace and unity of the church; being often opened in tender counsel to the weak, yet steady in his zeal against every appearance of evil. In his family a loving husband, a tender father, and a kind master; to his neighbours he was courteous and kind; his honest and innocent conversation raising an honourable esteem for him.

In

## PIETY PROMOTED.

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In his last illness he appeared to be in a sweet frame of mind, much to the comfort of some friends who visited him, which gave them good cause to believe he died in peace with the Lord, and is entered into rest.

He departed this life the 16th of the twelfth month, 1726, and was interred in friends burial-ground the 19th, aged about 70 years.

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**D**EBORAH WYNN, wife of John Wynn, had a sober and religious education, and was favoured with the visitation of truth in her young years, and by giving up to the manifestation thereof, she came to experience the work of its power in her heart, and by being obedient thereto, attained to a degree of settlement in the truth when young, which prepared her to undergo those trials and exercises which early began to fall to her lot; for about the 16th year of her age her father and mother were both taken up and carried prisoners to York, for the testimony of a good conscience towards God; and she being their only child, the management of their trade and business fell under her care, and during their imprisonment she travelled to York, 22 miles, on foot, once in two weeks to visit them, and to carry them what money she had got for their support; and being a maid sincere in heart to God, and through his grace faithful to the truth, she grew in experience, and about the 18th year of her age, she was concerned to bear a publick testimony in meetings, to the comfort and edification of friends: she was afterwards married to John Wynn, and they settled at Bradford, the place of her nativity, and being both ministers, and the meeting in its course held at their house,

heavy sufferings fell to their share, in the time of the informers, who stripped them three several times of all their outward substance that was valuable ; and such was the cruelty of the persecutors and informers in those days, that at one of the times mentioned, she was lying-in in child-bed, and they went to take the bed from under her, but the neighbouring women abhorring the inhumanity of such an attempt, interrupted their design, and would not suffer it ; but they finding a pewter flaggon in the room with caudle in it, poured it out, and took the flaggon away, with the rest of the booty. Their avarice being not yet satisfied, they met her husband in the street as they went away, who had been at a neighbouring market, and was driving his horse before him, with the goods on his back, and his riding coat upon the pack, all which they seized, and took away with the rest of the plunder : so being deprived of his horse, pack, and coat, he came home, and found his shop stripped of the goods, and his house of the furniture, that he had neither chair nor stool to sit down upon to rest him, until some of his kind neighbours, whom he found there bemoaning this unchristian usage, went and brought him in some one thing, and some another, for their present use, until they could procure furniture of their own, for their necessary accommodation : and afterwards divers of the inhabitants of the town hearing of his intention of buying more goods to carry on his trade, came to him ; and earnestly intreated him he would buy no more, for he might see they were resolved to ruin him, he told them, ‘ He was not at all discouraged, he had a little money left, and intended to lay it out for goods as far as it would go, and if they took them from him also, they could have no more than all ; but he believed they would be limited in the Lord’s time : ’ which came to pass accordingly.

Through



Through all which, with her dear husband, she retained her integrity, and stood faithful to truth's testimony, so that they were favoured of the Lord together to surmount all the difficulties their great sufferings brought upon them. She was a woman of a sound judgment, great sincerity, and circumspection in the course of her conduct, tender and living in her publick ministry; and by her godly and courteous conversation, she gained the love and esteem of both friends and others in the town and country where she lived; her heart and house were open to receive and entertain the messengers of Christ, who were concerned to go to and fro to promote piety and virtue, and publish the gospel of glad tidings to mankind; and she delighted much in that service. It was my lot to marry her only daughter, after which time she chose to live with us to the end of her days, which was upwards of 17 years, which tended much to our satisfaction and mutual comfort; she being acquainted with divers of the first publishers of the gospel of glad tidings in these latter days; her conversation was very agreeable and informing: she was a loving and affectionate mother, a faithful friend, and endued with wisdom to give counsel in times of greatest difficulty, having had large experience of the dealings of God, and the preserving power of Jesus Christ our Lord: she retained her zeal for truth, and concern for its promotion, and was diligent in attending meetings, as long as her ability of body to go abroad continued. She was confined to the house the last year of her time, growing weak by reason of old age, and during that time, she employed herself much in reading the holy Scriptures, and the writings of friends, with many of whom, in her youth, she had been acquainted; and continued in a sweet heavenly frame of mind, often expressing, in much tenderness, the lovingkindness and goodness of God to her, frequently

quently saying, ' The Lord hath been my support in  
' all my difficulties, and hath preserved me from  
' danger, and his goodness is still continued, and I  
' have great cause to praise him, and speak well of  
' his name : ' this she would often repeat, with many  
other weighty and lively expressions, signifying how  
resigned she was to the will of God, and desirous to  
be dissolved, being duly prepared for that great change.  
About three months before her departure, she was  
confined to her chamber, but still continued in a  
sensible frame of mind, and waited patiently for her  
removal, expecting its drawing nigh, although she  
had no distemper upon her, but weakness through old  
age: her daughter's affection and care was great over  
her both night and day, for fear she should drop off  
suddenly (though a nurse constantly attended her)  
whom when she saw weep, and under trouble at the  
apprehension of parting with her, she would send for  
me, and would desire me to advise my wife not to be  
troubled or concerned on her account, for though she  
had no distemper, pain, or sickness, she said, ' We  
' must not expect she would always continue with  
' us, but would have us give her up freely, she being  
' prepared and ready to be received by Jesus Christ  
' into eternal felicity.' I told her we were resigned  
to the will of God, and thankful he had so prolonged  
her days, and accounted it a great blessing our being  
favoured with her company to that time; she added,  
' Your care over me, and your concern for me, hath  
' been too great in every respect, I think, and have  
' been often thankful to the Lord, who hath been  
' pleased to bless me with such loving affectionate  
' children; and have been afraid my dear daughter  
' would hurt her own health, by caring too much for  
' me; the Lord that was the stay of my youth, and  
' has been with me to old age, is still near to com-  
' fort, and will be so to you when I am gone, and  
' bless

‘ bless and preserve you to his own honour and your  
‘ peace unto the end;’ with much more at divers  
times, too long to relate. She grew gradually weaker,  
yet sat up most days, and could walk over the room  
with a little help: in the evenings, when business was  
over, we went up and sat down by her, and had  
many comfortable seasons together, for she continued  
in a sweet frame of mind, and very cheerful and sen-  
sible. On the 14th of the sixth month, 1727, being  
the second day of the week, my dear wife and the  
nurse took her up, and dressed her about ten o’clock  
in the morning, as usual; and she sitting in her  
chair, they perceived she grew very weak, and sent  
for me; I went up and sat down by her, and taking  
her by the hand asked her how she was; she an-  
swered, ‘ Very weak, child.’ I asked if she was  
sick or faint; she said, ‘ No.’ I asked if she had  
any pain; she said, ‘ No.’ I asked if she appre-  
hended herself going, she said, ‘ She could not tell,  
‘ but she was weaker than ever she was before.’ I  
bid her lean her head upon my breast, which she did,  
and was quiet for some time, as if she had been in a  
dose, that we could scarce discern her breath; and  
her daughter sitting by weeping, she lifted up her  
eyes, and said, ‘ Dear child, weep not for me.’  
Then leaning her head on my breast again, near the  
middle of the day she passed away so quietly, that we  
scarce knew when she drew her last breath. She was  
about 82 years of age, and a minister about 64 years.  
I doubt not she is entered into that undisturbed and  
glorious rest, which is prepared for the sincere and  
upright hearted followers of the Lord Jesus Christ.

On the 17th day of the month, her body was car-  
ried from our dwelling-house in Clement’s-lane to  
the meeting-house in Gracechurch-street, where  
many friends met on that occasion, and divers living  
testimonies were borne to the truth; and after a  
solemn



solemn meeting, her corpse was accompanied by a large number of friends to friend's burying-ground near Bunhill-fields, and there decently interred.

J. B.

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**JOSHUA BROOK**, son of Richard Brook and Martha his wife, of Raw, near Huthersfield in Yorkshire, was born the 17th of the twelfth month, 1701, and educated in the way of truth, as professed by the people called Quakers. He was inclinable to learning from his childhood, and as he grew to riper years, he pursued it with diligence; when others, equal with him in age, were spending their time in vanity and play, he would often be reading the holy Scriptures, and some other books, in which he much delighted; which was a means of preserving him from the many foolish and hurtful vanities youth are too much inclinable to.

But falling into the company of some who pretended to great learning, he was led to be a great admirer of it, so that his mind was too much taken up with it, and diverted from a due regard to the inward principle of light and grace in himself; but afterwards, the manifestation of that divine light shining clearly in his heart, shewed him his neglect of minding that inward teacher: then he came to see he must begin to learn anew, and was brought under great exercise and inward trouble, insomuch that he was scarce fit for conversation, but very much desired to be alone; and the company of those who had been his companions became unpleasant to him; and continuing in a strict course of life, he was very zealous and diligent in going to meetings, and much retired in them; his care was such, not to neglect  
that

that great duty of the publick worship of God, that long after his infirmity came upon him, which was lameness, which continued to his end, he would go with his staff and crutch to meetings, though obliged to rest by the way; and when he was not able to walk, he would ride to meetings, as long as he had strength of body to bear it; but his infirmities increasing upon him, he was obliged to stay at home, and in process of time to keep his bed, when many lively and heavenly expressions dropped from him. After a long and sore affliction, for about four years, with his lameness, (which began first on his knee, and broke on his leg, and afterwards in his thigh,) came on a dropsy, which proved mortal. It began about seven months before his end, and grew gradually, until he was very big, and could not lie down in his bed, but sat up in it, not being able to turn himself without assistance for about seven weeks before his departure; and although in the time of his long illness, his affliction was great and hard to bear, yet was much over-balanced by that heavenly love and inward refreshment which he was favoured with; his patient conduct, and the many seasonable expressions that dropped from him under this heavy exercise, had great influence, and were very affecting to all ranks of people that came to visit him, which were many, how lively he was in his spirit, and innocent and sweet in his conversation whilst on his death bed, it is to be hoped will not be forgot by those that visited him. He often gave good advice to the youth, saying, ‘ Though you are young, and in the flower of your age, yet think not yourselves secure, you may see an example in me, who was once of as healthy a constitution as most of you; how soon that over-ruling hand may bring you into the same condition ye know not:’ warning them to give all diligence to make their calling and election sure, that when pale death looked them in the face, they might  
not

not be surpris'd, but being fitly prepared, embrace it with rejoicing.

One first-day morning, before the meeting, which was held at his father's house that day, his brother went to see him, and perceiving him dejected in mind, asked him if he was not under some exercise; 'Yes,' said he, 'the Lord is withdrawn from me, so that I do not feel that comfort and satisfaction as heretofore.' His brother replied, 'Be not discouraged, the Lord is a merciful God; he may try, but will not leave any that put their trust in him.' After the meeting was over, many friends went to his bedside; and divers lively expressions were uttered by him, with which many were reached, and some young friends, his companions, were tenderly affected: his brother going to him, he said, 'The Lord is come again, I have had a sore day of exercise, with most part of last night, but now the Lord is returned again, for which I bless his holy name.' Some young friends tarried with him that night, thinking him near his conclusion, having had a fore fit the night before (and his surviving it not being expected) of which he had a return the night following; when he felt it coming on, he beckoned to each of them with his hand, and they coming near, he took them by the hand, one by one, and kissed them, taking his solemn leave of them; and they remained by his bedside, expecting his departure; but after some time, he recovered out of that fainting fit, and looking up, said with great reverence and sedateness of mind, 'I thought I had been near the port of eternal rest, and would gladly have remained there, but I see my time is prolonged, and for a while I must return again into this troublesome world, but God will deliver me from all my exercises, blessed be his eternal name;' with much more to the same effect. At another time, one of his familiar friends coming to visit him, asked him how he did, he answered in  
much



much brokenness of spirit, 'The Lord will, in his appointed time, cure me of all my maladies, blessed be his holy name.' At another time he said, 'The Lord hath plucked my feet out of the mire and clay, and set them upon a rock; the Lord hath delivered my soul from all unrighteousness, there is no obstruction in my way; death is no terror to me, it is the most pleasant thing that ever mine eyes beheld; I would not, if I might have my health again, remain here:' sometimes saying, 'I see to the end of mortality, but I cannot come at it yet.'

Henry Jackson, a friend that had a great respect for him in the time of his health, and often visited him in his sickness, to their comfort and inward refreshment, a few days before his end, prayed by him; after which he said in much tenderness to this effect: 'My work is almost done, I am going to the patriarchs, prophets, and apostles, to sing hallelujahs and praises for ever and evermore.'

Henry said, as he was coming to visit him, it seemed to him as though the holy angels of God were waiting to receive the word of command to conduct his soul into the mansions of glory, and that he would have wished himself in his condition; to which he answered, 'It will not be long ere we shall meet again;' which took such impression on Henry's mind, that soon after he told a friend, he believed it would come to pass, for he thought his days in this world would not be many. And so it proved, for about fourteen weeks after, Henry also finished his course. His distemper growing more violent, he weakened fast; but as his outward man decayed, his inward comfort increased, waiting in patience and resignation to the will of God for the word of command from the great disposer of all things, in a full assurance of his soul's salvation, saying, 'He should go to his everlasting rest, to sing praises for ever and evermore.'

He

He departed this life the 13th of the seventh month, 1727, in the 26th year of his age; and it is not to be doubted, is arrived where the wicked cease from troubling, and the weary are at rest.

His funeral was attended by a large number of friends, and sober neighbours; and the aforesaid Henry Jackson being present, bore testimony to the truth, and repeated divers pious expressions which dropped from him on his dying bed, with which many were much affected.

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**I**SABELLA GERARD, daughter of Robert Gerard, and Anne his wife, of Rotterdam, in Holland, was a young woman of excellent parts, modest and sober, beyond many of her years: she was religiously inclined from a child, and took great delight in reading the holy Scriptures, and other books on religious subjects, and was obedient and affectionate to her parents, who had carefully instructed her in the way of truth, as professed by the people called Quakers. She laboured under a consumption and asthma for some years, which affliction she bore with great patience; but her distemper increasing very much some months before her death, she would often say to her mother, 'Dear mother, if it were not for thee, I should be content to leave this world, but thou would miss me much.' She kept her chamber about two weeks before her end, in which time she was very sweet in her spirit; the day before her departure she said to her mother, 'Dear mother, let nothing keep thee away from me;' having, as she told her mother afterwards, a sense that her end was near. About two hours before she departed, the servants who were with her, perceiving some change, called her father and mother, they being gone to rest; when they came to her, she said, 'Dear father

' father and mother, I am a dying, and if you had  
 ' been with me, I believe I should have died this  
 ' night, but I could not go without seeing you.'  
 They being much affected, she said, ' Do not grieve  
 ' nor weep; ye do not see me weep; I am well  
 ' content to go; give me up, I shall be well.' She  
 spoke several things to her father and mother in par-  
 ticular, with great presence of mind, and of her  
 brothers and sisters, they being all from home at that  
 time; and desired her dear love might be remembered  
 to them, and that they would fear the Lord; and  
 added, I hope you will have comfort of them that are  
 left. Her mother asked her if she would have any of  
 her relations sent for; she answered, ' No, I have  
 ' thee and my father, and that is enough; and when  
 ' I wanted you, I had the company of my sweet  
 ' Saviour. Dear mother, I cannot tell thee the sweet-  
 ' ness I have had upon my spirit in this time of my  
 ' last illness, and for some time before; the Lord hath  
 ' been with me in all my weakness, which hath been  
 ' a great favour; he hath preserved me from evil,  
 ' when the enemy would have drawn me into despair  
 ' and murmuring, because of the greatness of my  
 ' oppression and weakness; and in this last illness I  
 ' have not so much as had the least doubt on my mind  
 ' of my future well-being; Is not that a great mercy?  
 ' I have laboured for content, and now I have got it;  
 ' Is not that a great favour? dear mother, although I  
 ' love thee dearly, and could have been contented to  
 ' have lived a few years longer with you, because I  
 ' know you will grieve for me, but I am content.'  
 Her mother asked her, if she had any thing to say to  
 some of her relations; she answered, ' I fear there is  
 ' little to be done with them, but remember my dear  
 ' love to them, and I would have them remember  
 ' that they do not know how soon it may be their  
 ' lot to be in the same condition as I am in.' Speak-  
 ing of a kinswoman, that she thought too light and



airy, she said, 'What hard work will she find when she comes to be as I am.' After that she was a little still, desiring to lie in her mother's arms, but finding her oppression to increase, she said to her mother, 'Pray unto the Lord that he would please to give me an easy passage.' Her mother answered, Dear child, I have desired it, and I believe thou wilt have an easy passage. Then she prayed with a loud voice unto the Lord, that he would bless her father and mother, and comfort them in their great affliction, and in all their afflictions; and help them in all their undertakings; and also for her brothers and sister; and then said, 'Farewell, my dear father, farewell my dear mother, farewell; now I am going, speak no more to me.' And, lying down on the bed, she sweetly departed this life, without either sigh or groan, encountering the very agonies of death with uncommon courage and cheerfulness of mind; and we are persuaded that she is entered into the joy of her Lord, having run a short race, but a painful pilgrimage. She died the 25th of the eighth month, 1727, aged near 22 years.

Her corpse was accompanied by her relations and friends to the ground where friends usually bury in Rotterdam, and decently interred on the 28th.

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**R**EBECA JACOB, wife of Isaac Jacob, of Waterford in Ireland, daughter of William Penrose and Margaret his wife, of the same city, was from her childhood of a meek and innocent behaviour, and as she advanced in years, witnessed a growth in the blessed truth, often being favoured in religious retirements with the Lord's tendering goodness, whereby she was strengthened in faith to walk humbly before him. She was an affectionate and tender friend, companion, and wife.

It

It pleased the Lord to visit her with a lingering sickness about two months before her end, in which time she was not known to repine, but with cheerfulness of mind yielded to that affliction and weakness of body; which increasing, and her end drawing near, she asked her mother-in-law if she thought her near departing; who replied, she thought she was: then she desired to wait on the Lord; and after some time said, 'I have a good and loving husband, a good mother-in-law, and want for nothing, and never repented my coming into the family; we have what the world can afford, but now the Lord is more to me than all:' and said, 'I have had many good times alone, when no eye saw me; oh! thou great preserver of men, thou hast comforted my soul when alone, and preserved me from evil, and now I feel thy good presence near me:' then fervently prayed to the Lord not to forsake her in the needful time, saying, 'Oh! thou holy One, be near me still.' She remembered her dear love to friends, and those who might inquire after her, and calling for her brothers, tenderly advised them to fear God, and to be dutiful to their parents, and not to grieve them. Then she prayed to the Lord for her husband, saying, 'Oh! thou great preserver of men, bless and preserve him I beseech thee, in all his ways, in his goings out, and in his comings in, and in all that he doth, or taketh in hand to do;' and desiring her mother to keep near her to the last, said to her, 'The comfort of the Lord is more to me than all the world, and that which grieveth me most, is to part with my dear husband.' She continued to praise and supplicate the Lord, intreating him to be near her in the needful time, meaning her passage hence, and said, 'She was afraid the Lord would be angry if she praised him not.' Then taking leave of her relations and friends present, she was not heard to speak much after, only once

said, 'Oh! thou God of my father; Oh thou holy One, be near me still.' Her speech failing from the twelfth hour till half after nine at night, it then pleased God to put a period to her being here, and no doubt hath taken her into his glorious rest.

She died the 3d of the second month, 1728; and on the 6th her corpse was attended by friends and friendly neighbours to the meeting-house, where several testimonies were borne to the truth, and was afterwards carried to friends burying-ground and decently interred; aged twenty-five years, seven weeks, and three days.

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**F**RANCES GRIFFITTS was born at Baltimore, in the county of Cork in Ireland, in the year 1656. She came to Cork when very young, where she was convinced of God's everlasting truth about the 24th year of her age; and as she became obedient to the manifestations and dictates thereof, she grew in grace, and in the saving knowledge of it. About the 37th year of her age she received a gift in the ministry, in great humility, fear, and tenderness, wherein she was all along exemplary, and careful not to appear without the motion of divine life, and a necessity upon her, so that what she delivered was edifying, seasonable, and satisfactory to friends. She travelled in some parts of England and Wales in the service of truth; was a woman of great sincerity, plainness, and self-denial, very exemplary to her children and family, for whom being frequently concerned and engaged at heart, that the Lord would be pleased to reach unto and visit them in mercy and love, she was favoured to see her desire in some degree answered: she was zealously concerned for the promotion of truth and righteousness, and was a sympathizer



pathizer with the afflicted in body or mind; a frequent visitor of the sick, and industriously concerned for the relief of the poor. She was taken ill the 4th of the seventh month, 1728, and continued so for some days; during which she lay in a sweet composed frame of mind, bearing her sickness with great patience and resignation to the will of God. Some friends who came to see her, at their taking leave, desired she might be restored to us, if it were the Lord's will; she answered, 'It was time for her to look from the world, and that it would be safe for them who were younger than she, to do nothing against the truth, but for the truth, and that would administer peace to them in the end.' To a relation and his wife, that asked her how she did, she replied, 'Weak in body but not in mind, and that she had nothing to do then but to die;' adding, 'it is a brave thing to be chaste; chaste in our love to God, to leave nothing to do at such a time as this.' The same person desired she might be restored to us again; she answered, 'There is little likelihood of it, however, be it as the Lord will, I am ready, it is no surprize to me, I have been long preparing for it, the Lord hath helped me to do it;' adding, 'I have not much to say, being weak in body, but this short sentence I leave with you, "Do nothing against the truth, but all that you can for the truth."' To a friend taking leave of her, she, calling her by her name, said, 'Be faithful to what is manifested to thee, the Lord hath made known his will to thee, and oh! be faithful to it, and thou wilt do well.' To a friend that lived in the neighbourhood, visiting her, she said, 'There was a short sentence which was much in her mind, and she had recommended it to several, "To do nothing against, but all that ye can for the truth," the reward of which will be great peace in the end, and that she now witnessed, which was more

‘ to her than all the world;’ adding, ‘ you are a pretty knot of friends in this neighbourhood, and I would have you to be preachers: I do not mean in words or apparel only, but also in life and conversation.’ To her daughter Elizabeth Taylor, and another friend, who were sitting by her, she said, ‘ There is a short sentence which has lived in my mind most part of this night, “ Have salt in your selves, and be at peace one with another;” with many other sweet and comfortable expressions which were not perfectly remembered, signifying her inward peace and satisfaction.

She lived to a good old age, and was taken away like a shock of corn fully ripe, the 10th day of the seventh month, 1728, in the 72d year of her age, and we are satisfied died in the Lord, and is entered into that rest which is prepared for the righteous.

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**E**LLEN BEWLEY, wife of Daniel Bewley of the city of Dublin in Ireland, and daughter of Joseph Inman and Elizabeth his wife, of the said city, being religiously inclined from her childhood, was concerned not only in meetings for the worship of Almighty God, but also at other times, to wait to feel the incomes of that divine power, which as it is given way unto, cleanseth the heart, and nourisheth up the soul unto life eternal. She would often repeat that saying of our blessed Lord and Saviour Jesus Christ, Mat. xxii. 12. “ Friend, how camest thou in hither, not having a wedding garment?” shewing thereby, that being called a friend would avail nothing, without the wedding garment, the white linen, the saints righteousness, which she was earnestly concerned for at many times, as well as in her last illness, wherein she expressed to this effect:

‘ That

‘ That at times she enjoyed so much peace and comfort, as she had thought mortals could scarcely have been made partakers of;’ saying, ‘ she was easy in her mind to die or live, being freely resigned to the Lord’s will.’ At another time, sitting with her husband and children, she said, ‘ They were happy that did not rest only in a name or form of religion, but waited for the power;’ she often expressed her trouble for such who seemed ‘ at ease, and satisfied barely in a form, giving way to sleepiness, and unconcernedness in religious meetings.’ She several times expressed her satisfaction in friends visits; and said, ‘ The Lord was very kind to her in her weakness, in renewing his blessed presence to the comforting and strengthening of her;’ and earnestly desired the ‘ Lord would enable her to bear her affliction patiently, being willing to be dissolved, and was fully satisfied of her future happiness;’ saying, ‘ Praises are due to the eternal God.’ She was also earnestly concerned for her children, desiring the ‘ Lord would bless them,’ and that they ‘ might walk according to truth, in humility and plainness;’ saying, ‘ she had rather they should die, than live, except they did well;’ and desired those about her, ‘ to be careful to live so as they might be fit to die.’

She departed this life in great peace, in Dublin, the 8th of the sixth month, 1730, and was buried in friends burying-ground at Cork-street, Dublin, the 11th of the same.

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**M**ARY BEWLEY, daughter of George Bewley and Blessing his wife, of the city of Cork in Ireland, was a sober, dutiful, and affectionate child to her parents; loving, meek, and courteous in



in her behaviour, and generally beloved by all that knew her; she loved and kept to plainness in speech and apparel, and rather disliked, than affected finery and vain fashions. She was of a weakly constitution, and seemed in a declining state of health for some time before her last sickness, which begun in the sixth month, 1730, but she recovered again so much, that at her desire to see her grandmother, Blessing Fennel of Youghall, she was carried thither the 9th of the seventh month; but a few days after, her disorder returned, which continued till her death. She was often thoughtful of her latter end, and under a close concern of mind, with prayers to the Lord to prepare her for it, and soon became resigned to the will of God, and was rather unwilling to take many medicines, saying, 'She thought it not well 'to take too many things, or have a dependance 'upon them, or doctors:' and when at one time she saw her mother troubled because she did not take things thought suitable for her, she said, 'Dear mother be not concerned for me, for if I am to live, 'I take enough; but I do not desire to live except 'to serve the Lord:' and desired she 'might be 'endued with patience to bear her affliction and 'sickness.' She was in a close exercise and consideration, how she had spent her time, and what she had said or done amiss; and prayed to the Lord to 'pardon, and pass by her offences:' also desired her parents and near relations about her, to pray for her, saying, 'I am so weak, I think I am not able to pray 'for myself;' but added, 'we must do it.'

The 1st of the eighth month she said to her sister Hannah, then about twelve years of age, 'My dear 'sister, honour thy father and mother, and do not 'give way to little foolish things, for by small things 'the enemy draws away the minds of poor children; 'mind thy dear sister's dying words, and do not put 'off to a dying day, and think it is time enough.'

That

That evening her father came from Cork to see her, to whom she expressed her willingness to die, but longed for a more full assurance of the love and favour of God; and next morning he asked her how she did, she answered, 'Very weak, but I feel a little more comfort now, I hope the Lord is my strength;' and in a sensible frame of mind called on the Lord, saying, 'Dear Lord forgive me my sins, and teach me to pray; Lord have mercy on me; my Saviour have mercy on me; take me, dear Lord, if thou please; draw me, dear Lord, with the cords of thy love;' with more sensible words; but her breath failing, she desired those present might 'pray to the Lord to make her passage easy.'

The doctor one day asking her how she did, she said, 'I am weak, but the Lord is strong, and on him alone is my dependance.\*' And to one of her relations and intimates, about her own age, who came to see her, first kissing her, she said, 'Dear cousin, I have always loved thee, and do so still, and I believe thou art the same to me. Dear cousin, we are going to part, remember thy latter end, and take care of the world; do not mind the things of it.' A few days after she called to her father and mother, and told them of her 'weakness of body, and exercise of mind, and how busy her soul's enemy was to put thoughts into her mind to disturb her.' She prayed unto the Lord to strengthen her, and also expressed the dearneſs of her love and affection unto them, for their care over her in keeping her from sundry things which too many run into. And also said, 'She formerly seemed to rest satisfied with her education, &c. but when she grew more in years and understanding, she found that not sufficient; and then the fear of the Lord, and to live therein, was what she desired more than the things of this world:' at another time she 'desired her grandmother would pray to the Lord to  
' take

‘take her to himself;’ and spoke of the temptations of the enemy, and how strongly she was beset thereby; her grandmother spoke encouragingly to her, bidding her not believe the enemy, who often besets those who are near the Lord; the child answered, ‘I am very weak, and can do nothing for myself, but it is the Lord that doth all for me;’ adding, ‘Oh! the Lord hath been very merciful to me, and is so still;’ and being filled with a sense of his love, said, ‘How sweet is the love of God to my soul; oh! that I could praise him enough for his love and mercy; oh! if the love of God is so sweet now, what will it be when I get fully to it; oh! that I was with thee now, dear Lord; take me into thy arms, dear Lord;’ so went on praising the Lord, and said, ‘I do not now wonder to have heard so many praising the Lord, for he is worthy of more praise than I have strength to give him.’ Afterwards finding withdrawals of the love of God, she was under a fresh exercise on that account, and prayed to the Lord to be ‘near her, and lift up the light of his countenance upon her,’ desiring ‘to be removed where the wicked cease from troubling, and the weary are at rest.’ The 4th of the eighth month, and first day of the week, inquiring what day it was, she said, ‘She thought she could not have continued so long, but may be I am kept the longer, because I have too earnestly desired to be gone,’ therefore ‘she desired the Lord to give her patience to wait his time, which is the best time.’ Next day she visibly changed for death, and was much spent, having taken little nourishment for several days, and being asked to take something, ‘Oh!’ said she, ‘the love of God is what I desire;’ and prayed fervently for it, saying, ‘dear Lord send comfort; why wilt thou withdraw thyself from thy poor creature? one taste of thy love before I go.’ That afternoon she desired to take her last leave of her



her parents, sister and brother, and near relations, and said, 'She thought it was better for her to do it ' then, lest afterwards she should not be so fit : ' and in a very sensible and endeared manner took leave of them ; and soon after she was taken with a faintness, so that it seemed as if she was passing away, but revived again, and that evening the Lord was pleased graciously to satisfy her soul with the renewed incomes of his divine love, in a feeling sense whereof she broke forth, saying, ' Oh ! dear Lord, how sweet ' is thy love and presence ! no tongue can tell it but ' those that feel it ; oh ! praises to the Lord, how ' shall I praise him enough ! ' and desired those present ' to praise the Lord for her ; and said, ' she believed that night she should be with her dear ' Saviour ; ' and a few hours after the pangs of death increased, which she bore with great patience, frequently calling on the Lord whilst she had strength, and about the fifth hour in the morning quietly departed this life the 6th of the eighth month, 1730, aged fifteen years and five months.

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**J**EREMIAH WARING, son of Henry Waring, was born at Hayly in the parish of Witney, in Oxfordshire, in the year 1652 ; who, while very young, had the fear of God so impressed on his heart, that he was led out of many childish vanities and diversions that others his equals and contemporaries were in the practice of ; and by a sober conduct gave early indications of being under the operation of that power which prepares for the service of God ; and as his mind became more and more enlightened by the light of life, he grew dissatisfied with divers ceremonies, customs, and usages of the church of England, into which he had been initiated : hence he was led,

led, while an apprentice in London, to seek carefully after a people whose doctrines were purely apostolick, and whose lives, like the primitive Christians, were full of piety and good works. And after having tried several other professions without finding among them the desired satisfaction, his commendable search after truth at length led him to a meeting of the people called Quakers, where the testimonies delivered that day co-operating with the spirit of God in himself, he embraced their doctrines with joy and gladness of heart, and soon became thoroughly convinced of the blessed truth, which broke in upon his understanding with demonstration and power, and dispelled the many doubts, fears, and troubles that had heretofore surrounded his mind.

About two years after this, being out of his apprenticeship, he received a dispensation of the gospel to preach to others; and though in the discharge of his duty, he twice suffered imprisonment in London, with others of the afflicted people of God, yet he was no ways discouraged thereby; but as soon as liberty was granted him, continued visiting the meetings there and there-away, exhorting friends to be faithful to the discoveries God had made of his will, and to stand immoveable for his name and truth on earth.

About the year 1681, he visited the meetings that were settled near his native place in Oxfordshire, where his testimony was well received, many having been lately convinced in those parts, among whom was Mary the daughter of Henry Wheeler, of Witney, a modest, discreet, religious young woman, with whom he contracted an honourable intimacy, and at length obtained her in marriage.

They settled first at Croydon in Surry, and not long after removed to Ensham in Oxfordshire, and about the year 1685, to Witney, where the Lord was pleased to bless them with many, both temporal and  
and

and spiritual blessings, which enabled them to open their hearts and house to entertain friends, and contribute to the necessities of others in distress. And as he was often engaged abroad in the discharge of his duty to God, and the churches round about, the conduct and diligence of his wife in their temporal affairs, rendered his absence very little inconvenient to his family and business: inspired with the hopes of sharing in the reward of his labours, she spared no pains, and grudged nothing she could do to render the benefit thereof as diffusive as possible; and her endeavours, she used to think, were blessed the more, the more he was given up to the service of truth, in which he was indeed an unwearied labourer even when old age and infirmity of body might have pleaded his excuse.

He was a minister of the New Testament, and diligently laboured according to the degree of the gift bestowed on him: his ministry was plain and instructive, and tended to convince the understandings of the ignorant, and to the reformation of those who obeyed not the gospel, and to the confirming the feeble minded, and the refreshment of the drooping soul.

For the weak and hindermost of the flock he had a tender regard, that they might come forward; and that those meetings might be visited to which no publick friends did belong, rather than too many to go to one meeting at the same time, though he would often say, ‘He went not out at the invitation of others, except to marriages and burials, but as he found drawings in his own mind;’ which have at times engaged him to travel much in this nation, but more especially in his own and adjacent counties, and he was generally well received, not only for his labour in the ministry, but also for his cheerful behaviour in the families where his lot was cast.



He was a zealous promoter of brotherly love and unity, and where any difference had arisen in families, would endeavour to reconcile the parties by visiting and treating with them in a manner becoming a minister of the gospel of peace, whose labour of love in this respect was generally well accepted, and doubtless by some to their great advantage.

His company was sought after by the sick and distressed, to whom he had frequently a word of advice suitable to their state and condition. His service in meetings of discipline was too considerable to be wholly omitted here, or easily forgotten by them who knew it. Being an elder in the church, he was concerned that the flock of God might be fed, and took the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; not as a lord over God's heritage, but as an ensample to the flock.

About three months before his death, it pleased God to remove his dear and loving wife, after they had lived together above 46 years, of whose virtue it may not be amiss to give the following short account:

She was a wife kind and faithful, frugal and industrious, but not covetous. A mother tenderly affectionate and even handed, shining in example; a neighbour peaceable, obliging, and beneficent, and of good report; and it may be said of her, she was a mother in the church: having brought up children, lodged strangers, relieved the afflicted, and was diligent in good works.

She departed this life in great peace, in unity with friends, and in full assurance of an inheritance with the saints in light, saying on her death bed, 'She had done her day's work in the day time.' It were easy to enlarge on their virtues both publick and private, but to avoid prolixity, we shall proceed to make  
some

some mention of his last illness, which seized him the 14th of the eleventh month, 1729-30, and continued about a week; in which time having some intervals of ease, he spake many sweet and heavenly sentences to his children, and those that came to see him, among which the following to his children are remembered:

‘ Dear children,

‘ When your mother and I came together, it was  
‘ in the fear of God; we had but little of this world,  
‘ yet we were content, and we made that little sufficient; our hearts were always open, and our  
‘ house too, to receive friends, and we never thought  
‘ we had the less, but on the contrary believed we  
‘ were blessed the more; for we experienced that  
‘ saying verified, “ They who seek the Lord shall  
“ not want any good thing.” Oh! he is a good  
‘ and a gracious God; if you keep to truth and  
‘ love him, he will never leave you nor forsake  
‘ you.’

His daughter speaking to him when he thought he had been alone, he said, ‘ Art thou there? I felt  
‘ the love of God so strong upon my heart, I have  
‘ been supplicating his name, and I have freely offered up myself to his disposal, to do which way it  
‘ pleases him. He can bring down to the grave, and  
‘ he can raise up again; his will be done. I had once  
‘ a desire, with submission, to have visited two or  
‘ three meetings more, observing in my last journeys how thin the elders every where appeared, and  
‘ how religion seemed to be at a low ebb; yet the  
‘ principle of truth must prevail; for the Lord has  
‘ promised, “ He will give his son the heathen for  
“ his inheritance, and the uttermost parts of the  
“ earth for his possession.” And though we see but  
‘ little of this yet, I shall die, as several elders have  
‘ before me, in the faith of it: Abraham saw but

‘ little of that large promise made to him of multiplying his seed as the stars of heaven, and as the sand upon the sea-shore.’

Being asked how he did, he said, ‘ I had a comfortable time both in body and mind, and have been looking back to my youth, reviewing the narrow way that leads to life ; remembering how our ancient friends used but few words, and lived in love with one another ; and as it was in the beginning, so it must be again : but now how many are there that love and take a delight in backbiting, detracting, and exposing the failures of one another, and their conversation too often turns upon modes and forms of dress, things too mean for a true Christian spirit.’

His children mentioning what a loss it would be to part with such dear and tender parents, he said, ‘ We have lived to a good old age, and the Lord has never forsaken us, and if you cleave to him, he will never depart from you.

‘ And you my grandchildren, I caution you against reading profane and idle books, but read the holy Scriptures, and regard there the precious promises of Christ.’

After having taken something, he said, ‘ This will not do, this poor old house will not do, but I have a new house eternal in the heavens, where is no pain, no sorrow ; where all tears are wiped away : no need of the light of the sun, nor of the moon to shine in it ; for the glory of God and the Lamb is the light thereof.’

Mention being made of the Lord’s rewarding him for his labour and service in the church, he said, ‘ We are poor empty creatures, we can merit nothing, all we have we receive from him, and all we do is but our reasonable duty ; the Lord hath no need of us, for he is altogether glorious and happy in himself ; but we have need of him.’

Another



Another time, when he could take no rest, he said,  
 ‘ Sweet Lord! ease thy servant for his sake who  
 ‘ loved me from my youth upward.’

Recovering out of a violent fit of pain, he cried,  
 ‘ O Lord thy will be done! thy will be done! thy  
 ‘ will be done! thou hast been with me all my life  
 ‘ long; oh! be with me now in these my dying mo-  
 ‘ ments, and with my children and grandchildren,  
 ‘ that so we may meet in thy heavenly habitation,  
 ‘ where we shall never part more. Oh! thou Shep-  
 ‘ herd and Keeper of Israel, that neither slumberest nor  
 ‘ sleepest, into thy everlasting arms of mercy do I  
 ‘ commit them with my own soul. I fought thee  
 ‘ in my tender years, and thou wast found of me,  
 ‘ and hast been with me till this very day: thou hast  
 ‘ cast all my weakneses behind thy back, where  
 ‘ they shall never be remembered more; and hast  
 ‘ many times given me a full assurance of a resting  
 ‘ place with thee for ever and ever.

He departed this life the 21st of the eleventh  
 month, 1729-30; and on the 24th, his corpse ac-  
 companied by a great many friends from divers parts  
 of the county, was decently interred at friends bury-  
 ing-place in Witney, after a meeting held on the  
 occasion, wherein the power and presence of the  
 Almighty was eminently felt, to the tendering the  
 hearts of many, and sealing upon their spirits that  
 he is entered into that rest which remaineth for the  
 people of God; which rest is glorious: aged 77,  
 and a minister near 50 years.

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I AM much inclined to leave something in me-  
 mory of my dear wife MARGARET ELLIS,  
 who was very dear to me and my children. She at-  
 tained to a good old age, and we lived together

about 52 years with a great deal of satisfaction; and although we waded through many troubles of divers kinds, yet we still found a secret hand to support us, and we who were most conversant with her, from good experience can say, she lived and died in true unity and fellowship with friends of truth, since she was convinced thereof; and more especially in the afternoon of her day, when her candle shone brighter and brighter to the end, to our comfort and encouragement, as appears by the following account.

Plymouth, in the county of Philadelphia in Pennsylvania, the 8th day of the sixth month, 1731.

ROWLAND ELLIS.

MARGARET ELLIS, wife of Rowland Ellis, of Pennsylvania, for about the last ten years of her life was deprived of her eye-sight, which she had a sense of about a year before: for on a certain time, most of the family being gone to the meeting, some uneasiness took hold of her mind for neglecting the opportunity, apprehending the time might soon come upon her, when she would not be able to attend and enjoy those precious times. So the next meeting she went on foot, with a willing mind, though some miles distant, at the age of seventy-five years, and, continued very diligent: being now deprived of her eye-sight, and attended with the infirmities of old age, yet her love did not decline, for whatever would fall in the way, she would encourage her little family, (as many as were able) to go to meetings at all opportunities; also in the family to sit down together, and at times she had a word to speak amongst them of what the Lord had done for her soul; and also often spoke to friends, who came to

to visit her, of the benefit she had received in meetings, and that they might not easily neglect such opportunities through the care and cumbers of this world, which she was sensible choaked the seed the good husbandman had sown. She was in her last illness affected with the visits of her friends, saying at one time, ' With what manner of love hath the Father loved us ! surely this is that which Christ left with his disciples as their badge ; when this is enjoyed, it unites, and brings us near to himself and one another.' She encouraged a friend, who had a few words in meetings, to faithfulness, saying, ' Hide not thy talent in the earth, because it seems to thee but small ; but press on in the way of faith, and though it seems to thee as a time of night, the day will break upon thee ; and as thou remainest faithful, thy talent will be increased : ' and at that time lovingly took leave of them all, saying to some that wept, ' Do not mourn for me, for I find my Redeemer is near me, and opens the way, so that I have nothing to do but patiently undergo whatever he may be pleased to suffer : ' and her spirit being raised above her bodily weakness, she admired the love and goodness of God to her soul. At another time, a friend coming to visit her, she signified, ' That the day before, the lowest condition of Ruth came before her, when she came with her mother-in-law from Moab to Bethlehem, and went into the fields to glean, and happening in the field of Boaz, she found favour, and was kindly received ; and to make her earnings the better, was admitted to glean among the sheaves, the reapers being disposed to let fall handfuls for her, inviting her to sit at meat with them, and by degrees she came to be the wife of Boaz.' Which remarks she made in great tenderness of spirit before the Lord, in the sense of his goodness to them that came to trust under



under the shadow of his wing ; comparing this to her convincement, when she came first among friends in their religious meetings, ‘ where,’ said she, ‘ I was kindly received, and invited to sit down amongst them, and partake with them of God’s goodness, which at that time I was but a stranger to, yet the Lord in his love and care made himself known unto my soul, and suffered me to sit down with his harvest men ;’ meaning the ministers of the gospel of Jesus Christ, whose company she highly valued, and prized ; shewing an humble sense of the mercies and lovingkindness of God to her all her life long, and now more than ever ; for added she, ‘ He is gathering me to himself, where I shall rest with kings and princes, and holy saints, and angels, with Jesus Christ my Saviour and holy Redeemer, being sensibly passing out of this world to live for ever.’ In the time of her sickness, which was long and tedious, she also made observation on Joseph’s condition when in prison ; ‘ He had,’ said she, ‘ the favour of the keeper, the care, the love, and goodwill of the prisoners, but all this wrought not Joseph’s deliverance, he was to stay the Lord’s time, and so must I ; for though I have the love of my friends, a kind husband, loving and tender children, that are careful of me, and all other things needful, yet I long to be freed from this mortal part which keeps the soul as in prison ; yet am waiting the Lord’s time, which is the best, and hope I shall be content.’ Some friends from North Wales came to visit her, and though very weak, she rejoiced much in their visit, saying, ‘ I little thought this morning I should have had this opportunity with any of you, but if otherwise, all was well, for I find nothing to stand in my way on the other side the grave ;’ and answer being made, that that was better than all the world ; ‘ I know it well,’ said she, ‘ in this my sickness, for  
‘ had

' had I not endeavoured to keep a conscience void  
 ' of offence towards God and man, it would have  
 ' been too hard a task for me now in this my great  
 ' weakness; for I made it my concern to look over  
 ' my day's work when at night I came to lay my head  
 ' upon the pillow, and take a view of my own heart,  
 ' lest there should be any thing the Lord had a con-  
 ' troversy with; that when the midnight cry came,  
 ' I might be ready to enter into the bride-chamber,  
 ' having the wedding garment. Let all strive to have  
 ' their accounts ready, for I can tell you, it is an  
 ' excellent thing to have our lamps trimmed, that  
 ' we may enter into the heavenly rest:' adding,  
 ' Remember my dear love in the Lord Jesus to all  
 ' friends who may inquire for me, and tell them,  
 ' that as my care hath been to live in his fear, my  
 ' hope is to die in his favour.' Some friends of the  
 city of Philadelphia also visiting her, rejoiced to find  
 one of her age retain her senses so well, but more  
 especially to see that greenness and tenderness which  
 adorned her countenance: she told them, ' The  
 ' consideration of friends in the city came fresh in  
 ' her mind, that the elders were mostly removed:  
 ' and you that are coming up in their places, stand  
 ' faithful for the truth in that which is made manifest  
 ' unto you; look not at your own weakness, and  
 ' how short you are of them of the first rank that  
 ' went before; be not discouraged in coming up in  
 ' the Lord's service; he will endue you with strength  
 ' and wisdom to carry on his own work to the ho-  
 ' nour of his name. Remember the zeal of Phineas  
 ' when he executed judgment upon the transgressors,  
 ' whereupon the plague was stayed; and how great  
 ' was his reward! For the Lord said to Moses, Phi-  
 ' neas hath turned away my wrath from Israel, so  
 ' that I have not consumed them in mine anger;  
 ' therefore I will give unto him my covenant of  
 ' peace:' adding, ' I am glad to hear a good report  
 ' of

‘ of you, and the Lord preserve you.’ And on parting, signified her great love to faithful friends. At another time, being set with the family, though very weak, she said, ‘ You are young and strong, in the prime of your time, judgment, and understanding; improve your talents in your time, that is the way to be helpful to your aged parents. As for me, I question whether ever I shall have the like opportunity with you; it is my desire you may follow on to know and witness the truth more and more; let not the manna gathered yesterday suffice you for to-day, so you will come to know substance in yourselves, and strength towards God. Be careful of your aged father, and helpful to him in his declining years; he is weak and feeble, and easily cast down too low; the Lord grant he may be so strong as to run the race with patience.’ A great concern was often upon her mind, ‘ lest too much liberty should creep into the church, and thereby mar the beauty of Zion, and cause her excellent name to be a scorn to the heathen: oh! that her ministers may be faithful, lest they give occasion to open the eye in many that watches for more liberty, and that they may be careful in all things both in word and deed.’ The day she died, her children being about her, it was asked if she had any thing farther to tell them; to which she answered, ‘ I have spoken to you whilst I had strength, and words given me, what shall I say more? You have the anointing, the spirit of truth, which will lead you into all truth.’ Hearing her younger daughter weep, she said, ‘ Where is thy resigning me up, as thou didst this morning? Is thy faith weakened so soon? Get hold of him who in time of great exercise hath supported thee, and he will be the same again.’ About an hour before she departed, she asked what time of the night it was; it was answered, about eleven o’clock; ‘ From



‘ From twelve till break of day, I usually had my ‘ bad fits,’ said she, ‘ and by and by I shall rest quiet ‘ and easy with my Saviour.’ Something to take being offered her, she said, ‘ No more of the fruit of ‘ the vine, no more for ever.’ So having desired their prayers for her short passage, lifting up her hands, she committed her soul to God.

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**A**LEXANDER HOPWOOD, son of Samuel Hopwood and Ann his wife, was born at Austle in the county of Cornwall, the 14th of the first month, 1713. His parents being such as feared the Lord, having an eye to his honour, endeavoured to inform his mind of the principles of truth when very young, which had a good effect upon him; for he was careful in his conversation to avoid those vices which too much prevail upon the minds of many of the youth in our time.

In the year 1732, he inclined to accompany his father to London, and they sat forward the 26th day of the second month, for Bristol yearly-meeting, and from thence to London: in his journey, but more especially during his stay in the city of London, the Lord was pleased to renew the visitation of his love to him, and gave him to experience an increase of the knowledge of his blessed truth.

He got well home with his father the 30th of the fifth month, but afterwards was much out of health, and on the 1st of the seventh month was seized with a violent fever; next day, his mother being by him, he said, ‘ If the Lord is pleased to take me, I am ‘ fully satisfied I shall go well, and my soul will be ‘ happy, and have a place among the righteous.’ The day before he departed, being in a heavenly frame of mind, which carried him above his bodily weakness,

weakness, he broke forth in supplication unto the Lord to this effect: ‘ O Lord ! thou that preservedst  
 ‘ Shadrach, Meshach, and Abedenego, in the fiery  
 ‘ furnace, art able to preserve me unto the end ; O  
 ‘ God what shall my soul say ! I will wrestle with  
 ‘ thee like Jacob, if I pray all night ; however if  
 ‘ thou wilt not make me like him, give me an evi-  
 ‘ dence of favour with thee, whether I live or die,  
 ‘ give me a place within thy house. Lord, if thou  
 ‘ art pleased to spare my life, I will obey thy com-  
 ‘ mands in any thing thou art pleased to require of  
 ‘ me ;’ he also said, ‘ he never was guilty of any  
 ‘ gross evil, and was not afraid to die :’ being spent,  
 he lay in a sweet frame of mind ; his father, mother,  
 sister, and others being in the room, he looked  
 earnestly on his father, and said, ‘ Hast thou any  
 ‘ thing on thy mind ?’ he answered, ‘ Yes, child ;’ and  
 kneeling down, prayed by him, and the goodness and  
 love of God came over all present ; the young man  
 making melody, seemed to have an evidence of that  
 divine favour which his soul had been so deeply en-  
 gaged for ; and soon after said, ‘ O Lord what shall  
 ‘ my soul say ! I have not breath to praise thee, O my  
 ‘ God ! but will do it as long as it lasts.’ After a  
 little pause, he said, ‘ I believe I must take my leave  
 ‘ of you ;’ his mother answered, ‘ Dost thou think  
 ‘ so my dear ?’ he replied, ‘ Yes I do : farewell all  
 ‘ my dear relations, I hope we shall meet again in  
 ‘ heaven ; give my dear love to my dear brother ;’  
 (who lay very ill of the same distemper in another  
 room). Looking on his sister, he said, ‘ Pray dear sister  
 ‘ do not weep, that will but trouble me :’ then he  
 began his last farewell, saying, ‘ Farewell father,’  
 and kissing him several times ; he also expressed much  
 love and affection to his mother, and desired, ‘ If the  
 ‘ Lord did not see fit to give him a longer time in  
 ‘ this world, he might be favoured with a quick and  
 ‘ easy passage :’ and the Lord was pleased to grant  
 his

his request, for after having spent the night pretty much in slumber, next morning, like a lamb, without sigh or groan, he departed this life, being the 10th of the seventh month, 1732, aged eighteen years, six months, and twenty-seven days; and we doubt not is entered into that rest prepared for the righteous.

His body was carried to the meeting-house at Austle, where divers testimonies were borne to the truth, to the satisfaction of those present; and from thence accompanied by many friends, and a great number of the inhabitants of the town, to friends burying-ground, and there interred the 12th of the aforesaid month.

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**S**ARAH MARRIOTT, daughter of Richard Marriott, and Elizabeth his wife, of Mansfield, in the county of Nottingham, was a child religiously inclined, which was observed by her behaviour, especially in religious meetings. She was taken ill of a consumption in the eighteenth year of her age, after some time, she went into Warwickshire, for change of air, to some relations there, but receiving no benefit thereby, and finding herself declining, was very desirous to return home, that she might see her brother and sisters before she died: accordingly it pleased the Lord to give her strength to accomplish it, to her and her relations great satisfaction. She came home the 8th of the eleventh month, 1732. The same evening, her heart being opened in the love of God to impart her mind to her sisters, and them about her, she signified that she had had a weaning time from the world, and that she saw nothing engaging in it, but the company of her relations: she also let us know what an exercising time she had witnessed when at Coventry, for want of the presence



of the Lord, which he had withdrawn from her a little time; and that although she had never been guilty of any thing that was bad, yet she found little things hard enough to get over, but now could speak of the goodness of the Lord to her: she said, 'He had been good to her many ways, and that nothing stood in her way;' for which she praised his holy name, in a sweet heavenly frame of mind, being resigned to his will; and so continued, those few days she was with us, in which time she gave good exhortation to her sisters, as 'That they might be careful what company they kept, and to avoid all such as are light and airy, which draws the mind farther from God; but rather to choose the company of such who are religious; and also to avoid the reading of all vain and unprofitable books, which tend to corrupt the minds of youth; but charged them to read the holy Scriptures, and such books as promote godliness; and desired they would be watchful against sleeping in religious meetings;' and she set forth the evil of it; as also of singing of songs, and warned them against it; and farther added, 'She hoped they would remember her words when she was gone.' Speaking of the visitation of God to her very early, she said, 'I heard his call before I knew what it was.'

About twelve hours before her death, being up in her chair, she desired we might have a little meeting with her, in which time she was in a solid retired frame of mind, much desiring she might have an easy passage out of this life; which was granted her to all appearance; she all along continued very sensible, and was not attended with those agonies as are usual, but lay breathing in spirit to the Lord; and a few hours before her departure, she desired 'her love might be remembered to all her relations and friends, and to all that asked after her; and that her father and mother might give her up to the Lord,

‘ Lord, she desiring to be resigned to the will of  
 ‘ him that gave her being.’ She departed this life  
 the 12th of the eleventh month, 1732, aged eighteen  
 years, and left a good report behind her.

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**M**ARY DOWDEN, of Wandsworth in Surry,  
 daughter of Christopher Grainger and Mary  
 his wife, of the liberty of Westminster, was born  
 about the 20th of the sixth month, 1646.—She had  
 a liberal education, and when young was much taken  
 with the gay fopperies of the times; although she was  
 not guilty of gross enormities, the Lord was pleased  
 to reach unto her, and bring her through judgment,  
 in order to redeem her from the evils of the world;  
 and as she gave way to his workings upon her heart,  
 it pleased the Almighty to favour her with further  
 manifestations of his love and light, whereby she came  
 to see her state and condition as it really was in the  
 sight of God; and as she became obedient, love and  
 light increased, and she was brought to know where  
 he feeds his flock, and causes them to rest at noon-  
 day. During the time she was under the work and  
 operation of the divine power and spirit of God in her  
 own heart, she had many outward troubles and trials  
 to pass through; in particular, when she was con-  
 vinced of the blessed truth, about the year 1675, her  
 husband, Robert Archer, who died about the year  
 1688, shewed a great aversion thereto, and would  
 often express himself in very harsh terms on that  
 occasion, though otherwise a good husband, which  
 made it more difficult for her to make open profession,  
 but yet she was preserved in the truth, and lived to  
 the end of her days an ornament to her Christian  
 profession. She was married in the year 1697 to  
 John Dowden, of Cranbrook, in the county of Kent,

one of her own persuasion, who departed this life in the year 1701, from which time she continued a widow. She was a woman of extensive charity, and very serviceable among her neighbours, relations, and friends, in affairs both religious and civil, according to her ability, accounting her outward substance the Lord's, and she his steward, which was so impressed upon her mind, that when she spake of it, she generally expressed herself thus: 'The Lord hath lent me;' and instead of saying 'I will give', she would say, 'I will hand;' and indeed it would far exceed the intended account, just to hint the several branches of her good conduct. About the beginning of the sixth month, 1734, inclining to make some alterations in her will, she sent for a kinsman, to whom she communicated her mind on that head, and desired one might be drawn according to her directions; which being done, and she taken ill, sent for him again, who came with it, and when it was executed, she expressed her satisfaction, saying, 'I wanted to settle the earthly matters for the best, and now I am easy, I have nothing that lies as a burthen or load on my mind; my conscience is clear I have nothing to do but to die.' At another time she said, 'I long to be with Christ; oh! how I am straitened till this be accomplished:' adding, 'Oh! how the people called Quakers run out in dress, and are altered from what they were in days past;' often admiring the goodness of God in his providential care over her, both temporally and spiritually; and advising all about her, 'to keep low in their minds, and not to let in a worldly exalted spirit.' To her kinsman taking his leave of her, who said, 'The Lord bless thee, dear aunt,' she answered, 'Child, he does bless me, he does bless me.' She often desired stillness, and to be alone. To her kinsman's wife she said, 'Child, keep to meetings.' At one time, when she was



was in an agony, she desired to die very quickly, but catching her words, she paused a little, and then said, in a solemn manner, 'Not my will, but thine be done;' and she continued in a heavenly frame of mind. Her kinsman asking her, how it was with her, as to her inward condition; after a short pause, she answered, 'Strong in the Lord, and stedfast in the faith:' and he taking leave of her, she said, 'The Lord, I hope, will bless thee, and my last love is to all, every body, all the world.' She continued in great pain until the 5th of the seventh month, 1734, and about six in the evening she fell asleep; departing without sigh or groan, aged 85 years, and upwards, leaving a sweet savour behind her, by her holy life and godly conversation.

Her corpse was carried from her own house to friend's meeting-house at Wandsworth, attended by many friends and relations; and after a solid meeting, wherein divers living testimonies were borne to the truth, was interred in friend's burying-ground there, on the 8th of the aforesaid month.

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**P**ETER FEARON, of Sheaton, in the county of Cumberland, was born at Great Broughton, in the said county, in the year 1651, and educated in the way of the church of England. About the fourteenth year of his age, he was bound apprentice to our worthy friend John Banks, and in the time of his apprenticeship he received the blessed truth; and as he grew in the life thereof it became his concern to bear a publick testimony to the virtue and excellency of it; and as he grew in the ministry, his heart was enlarged, and he travelled in the service of the gospel in most parts of this nation, and visited friends in Scotland and Ireland several times: and also in

company with James Dickenson, visited friends in Holland, and divers parts of Germany, in which places he had good service, being skilful in dividing the word aright, sharp against the hypocrites and rebellious, yet tender to the mourners and disconsolate: he was an able minister, sound in doctrine, convincing to gainsayers, confirming and edifying to the churches: very serviceable in meetings for discipline, and zealously concerned for promoting good order therein, being particularly gifted for that excellent work: he was a diligent attender of meetings for the worship of God, and also those for discipline in his own meeting at home, and of good service, though sharp against opposite spirits that withstood the truth: he was a patient sufferer, and bore a faithful testimony against the payment of tithes, and true to the other branches of our Christian testimony; free and openhearted to entertain friends that travelled for the service of the gospel; a kind and loving husband; his godly conversation adorned his ministry: he was tender and loving to those that were young, in whom he perceived a concern for the promotion of truth, that it may be justly said of him, he was not only a faithful elder in our Israel, but also a tender father in the church of Christ. In the latter part of his time he grew infirm, and weak in body, yet of sound mind and memory to the last. A little before his departure, he said, 'He was glad he had got so far through the world unspotted, and that he had fought a good fight, and kept the faith, and that there was a crown laid up for him.' Thus this good man had cause to rejoice when he was near to leave this world. He finished his course and testimony the 14th of the eleventh month, 1734, and on the 17th his body was accompanied by a great number of friends and sober neighbours to friends burying-ground in Cockermouth, in the said county, and there decently interred, where divers living testimonies

nies were borne to the truth. And although it is the churches great loss of so serviceable a member, we make no doubt, but he is entered into that glorious rest and kingdom which is prepared for all them that faithfully serve the Lord in their generation. He was aged 83 years, and a minister about 56 years.

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**S**OME account of WILLIAM FENNEL, and BLESSING FENNEL, his wife, by way of testimony, from the men and women's meeting in Youghall in Ireland, concerning our dear friends. The said William was eldest son to John Fennel and Mary his wife, of Killicomonbeg, in the county of Tipperary, who were early convinced of the truth, as professed by us, the people called Quakers, and were serviceable in their time and place.

Blessing was the eldest daughter of Robert Sandham, and Deborah his wife, of whose pious lives and deaths some account is given in the Dying Sayings of friends already published.

They, the said William and Blessing, by the account we have had, and what we knew of them, were not only educated in the profession of truth, but in their minority were sober, and religiously inclined, and dutiful to their parents, and as they grew in years, by and through the Lord's grace and good spirit, grew in sobriety and virtue; their lives and conversations adorned their profession. They took each other in marriage in the year 1688, and settled in Youghall, where they became serviceable in divers respects, through the Lord's goodness and preserving power. They were concerned, according to the ability received, in their place and station, to maintain truth's testimony in the several branches thereof, and were diligent attenders of meetings for the worship of God;  
also



also those for good order and discipline in the church, both at home and abroad, as province and half year's meetings, whilst they had ability of body. They were as lights in that place, their house and hearts were open to entertain strangers and their friends cheerfully: they lived in great love and unity together, and trained up their children, not only in plainness of speech and apparel, but also in the nurture and admonition of the Lord, and walked as good examples before them and others, in godliness and honesty, being just in their dealings, and careful and punctual to keep their word and promises, keeping in moderation and temperance, loving and kind to friends and neighbours, and affectionate to parents, and charitable to the poor, doing good unto all, but more especially to the household of faith, according to their ability.

The said William, in the time of his last illness, spake many sensible expressions, saying, ' There lay ' nothing in his way that he knew of, and desired to ' be dissolved and taken out of that frail tabernacle of ' clay: ' and so continued in a sweet, sensible, resigned frame of mind, often praying unto the Lord to bless his children, and to be a comfort to his dear wife; and one day said to her, ' My dear, the Lord hath ' been very good to me from my childhood to this ' day, many ways; and in particular, in blessing me ' with a tender, loving, and faithful wife, and dutiful ' children; and that the Lord's goodness continued ' to him in that last sickness; ' with other expressions which were affecting to those present.

He departed this life the 13th of the seventh month, 1724, aged 73 years.

A few weeks after his death, his widow, in answer to a letter to a particular friend, T. W. of Cork, gave the following account concerning her husband, in these words, viz. ' Although I fully believe the ' Lord hath taken my most dear and tender husband

' to

' to himself, yet his removal is my exceeding great loss,  
 ' he being a faithful fellow-traveller with me in our  
 ' spiritual journey Zion-ward: he was not a man  
 ' that would speak so much as some others, but was  
 ' sincere-hearted to God, and tender of the honour of  
 ' his truth, bearing burthens often for peace-sake in  
 ' this meeting, labouring to preserve unity, and keep  
 ' down a dividing spirit: and farther, if I may be  
 ' allowed to give his character in a few words:  
 ' He was a faithful man, fearing God, and hating  
 ' covetousness, doing nothing through strife or vain  
 ' glory, but in lowliness of mind, esteeming others  
 ' better than himself.'

She lived about ten years after the death of her  
 husband, and continued a serviceable woman in her  
 place, being a mother in our Israel, a teacher of  
 good things, her words being seasoned with grace;  
 often telling her children of the Lord's merciful and  
 tender dealings, and preservation of her and her's all  
 her life long. Some years before her death, she ap-  
 peared in a publick testimony in this meeting, telling  
 what God had done for her soul, in a lively manner;  
 and had a zealous concern to stir up friends to watch-  
 fulness and circumspection in their conversations, and  
 to do nothing against the truth, but for it.

She was under pretty much weakness and infirmity  
 of body for some time before her last sickness; yet  
 preserved in a sweet, resigned, tender frame of spirit  
 to the last, and often gave good advice to her chil-  
 dren. Her last illness was short, and being weak  
 before, she did not say much to her children, or those  
 about her at that time, save that to her eldest daughter  
 and her husband, the day before she died, she said,  
 ' She was glad to see them once more, and desired  
 ' the Lord might bless and preserve them in his  
 ' truth.' She departed this life the 4th of the third  
 month, 1735, in the 74th year of her age, and we  
 doubt

doubt not but she is entered into that rest God hath prepared for all who love and fear him.

Given forth by order and on behalf of our said meeting, the 8th of the twelfth month, 1735.

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**S**ARAH STEPHENSON, daughter of Daniel Stephenson and Hannah his wife, of Kendal, in the county of Westmoreland, was a child of a tender constitution, many times out of health, yet when any way better, of a bright and cheerful countenance. During the whole time of her illness, she had a great thought of a future state, and was often heard to pray to the Lord with fervency of spirit, inasmuch that several times those about her were affected with a sense of divine goodness: she would often be speaking of her going to her brother John, who died in his infancy, some years before, and that she would go to him, and much rather chose to die than live; which she several times with great earnestness signified. Her mother one time asked her what was the reason that she seemed so desirous to die, telling her, she had many privileges more than many poor children; she replied, in a solid weighty manner, 'If I die now I shall go to heaven, but if I live longer, I know not how it may be with me.' At another time, when she saw her father under some trouble, she said, 'Dear father, do not grieve for me, for I shall be happy.' Another time, when she perceived her mother weeping, she said, 'Do not grudge my happiness, for I shall go to heaven.' The day before she died, her father asking her if she knew him, she replied, 'Yea, she was like to know her dear father;' and perceiving him under some trouble, she said, 'The Lord comfort thee.' Then her nurse  
inquiring



inquiring what she would have, she replied with a pleasing smile, 'It is no matter for any natural food.' At another time a young man came to visit her, and asked her how she did; after some silence, she returned this answer: 'I am praying that I may be prepared for that holy place, into which no unholy thing must enter.' The person hearing those words, and considering the frame of her mind, it did so affect him, that it occasioned many tears. A sober neighbour, a priest's wife, who several times came to see her, and heard some of her expressions, turning to her mother, said, 'You have great reason to be content to hear what a happy condition your child is in; I never heard the like in all my life.' Much more of the same nature the child spoke, but they neglecting to write it down, it cannot be perfectly remembered. This is writ with desires, that those who are young in years may consider how short and uncertain their time is here, so that through divine assistance timely preparation may be made, that at the conclusion of time, we may have admittance into the heavenly kingdom into which no unclean thing must enter. She departed this life the 18th of the seventh month, 1736, aged 13 years and three months.

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A short Testimony concerning our ancient and worthy Friend JANE FEARON.

**J**ANE FEARON; was born of religious parents, who lived and died in the truth, whose care was to educate her in the way thereof. She was favoured with the love of God in her young years, and came under the baptism of his holy Spirit, by which she was made a member of the true church; afterwards she came to witness the more large and powerful effusions

effusions of the divine grace or holy Spirit of God, in order to proclaim the everlasting gospel. Thus gifted and prepared for the ministry, she was sent forth, and made to run to and fro in the earth, to discharge that trust which God had committed to her. She was engaged in mind to go and visit the Isle of Man, along with a friend, where they both suffered imprisonment for the testimony's sake. After which she travelled into Scotland, and visited friends in that nation; and shortly after was engaged to travel into Wales, and from thence through many counties in the West of England; in all which travels she was borne up, and fitted for the service she was called unto. Soon after she returned from these travels, she was married to our worthy friend Peter Fearon. She still retained her integrity, and was zealous for the truth, and the cause thereof, often bearing a living testimony, and declaring the universality of God's love unto all the children of men, directing them unto that inward means, the promise of God unto all succeeding ages, by the mediation and merits of Jesus Christ our Lord and Saviour, viz. the spirit of truth, which is to lead us into all truth, or, as the apostle expresseth it, "Christ in you, the hope of glory." After this she travelled into Ireland and Scotland several times, and met with a great many besetments and difficulties in her pilgrimage through this life, too tedious here to mention: through all which travels and services in the truth, she was preserved in a clean, pure, and exemplary conduct; so that we may truly say, her conversation adorned her profession. She was always very diligent in attending meetings, even when by the infirmities of age it could not be expected: she was endowed with a capacity beyond many, ready in discerning, of a mature judgment, and might truly be esteemed a mother in Israel, a loving wife, an affectionate mother, a kind neighbour, and ready to do good to all. Although it be our loss

to

to part with so valuable a friend, we are fully satisfied it is her everlasting-gain, being gone beyond the reach of all disturbance, where the wicked cease from troubling, where all sorrows and tears are wiped away, and the soul received into eternal peace and joy in the Holy Ghost.

She calmly departed this life the 18th of the ninth month, 1737, in the 82d year of her age, having been near 50 years a minister; and was buried the 21st of the same month, in friend's burial-ground, at Cockermouth, in Cumberland, being attended to her grave by many friends and others.

NONE of the dying sayings of the aforesaid ancient friend being come to my hand, that the memory of so worthy a woman, and faithful servant and minister of Christ, might be revived and perpetuated to generations to come, I concluded the foregoing brief testimony concerning her, well deserved a place in this collection: for during the long and intimate acquaintance I had with her, I received great benefit and advantage both by her ministry and godly conversation, which were truly informing and edifying to me, whensoever it happened that I was favoured with her company, and it may be truly said, she was not only a living minister in the church of Christ, but a nursing mother where she saw any of the youth under the work of divine power, and preparing hand of the Almighty, in order to the making them fit vessels for his use: for which service she was particularly gifted and qualified, and made an instrument of help and great good to many: in confirmation whereof, and which induced me the more to publish it, that by the ordering and wisdom of Providence, she was at the first meeting of friends, which it was my lot, more by accident than design, to drop into, and was the first minister I ever heard who preached



up life and salvation, and perfect redemption out of the state of the fall by Jesus Christ our Lord, and the sufficiency of that divine principle that comes by him to effect this great and necessary work, and bore testimony to the light of Christ in the heart, the immediate means whereby all things reproveable are made manifest: which doctrine was suitably adapted to my condition at that time, I having before received and believed in that inward and divine principle she bore testimony to, and known something of the work of it in mine own heart, but till that time, in all my searchings among professors of divers names, I never met with any who held it to be sufficient to save from all sin, whilst we are clothed with these mortal bodies: for I having never had any conversation on religious subjects with any friend, nor read any of their writings, was wholly ignorant of their principles: I ever after highly esteemed and valued her as a messenger of glad tidings, and as one who bore testimony to the means by which the captives might be set at liberty, and be rendered capable of answering the end of their creation, viz. to glorify that God who made them, and shew forth his praise, whose service she faithfully answered during her long pilgrimage through this world.

J. B.

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**D**EBORAH BELL, wife of John Bell, of Bromley in Middlesex, late of Gracechurch-street, London, daughter of John and Deborah Wynn, was born at Bradford in Yorkshire, and being carefully educated in the way of truth by her pious and faithful parents, she sought the way of the Lord, and the knowledge of his blessed truth, when  
very

very young, and was mercifully favoured to partake of that virtue and divine goodness which maketh fruitful towards God, as she frequently expressed herself. In her minority she often earnestly desired the Lord would be pleased to enable her to come up in doing his will, and that in all things she might be perfectly resigned to answer his holy mind and requirings, and be fully given up in heart in all sincerity, and by his grace devoted to serve and obey him, according to the ability received: he in mercy and lovingkindness heard her humble petitions, and granted the early visitations of his love and goodness, in the pourings forth of his holy Spirit, and gradually, by the work of his own divine power, so prepared and sanctified her heart, that she was made a vessel of honour; for as she became acquainted with his divine and living word, when very young, she grew in experience of that work which is wrought by the power of Christ, by which alone salvation and perfect redemption is witnessed; and being an humble follower of Jesus Christ our Lord, and through the operation of his grace freely resigned, and cheerfully given up to follow these manifestations of the divine light and workings of the Spirit, which are inwardly revealed, she was so fitted for her master's use and service, as early to become a branch in Christ Jesus, the true and living vine, laden with fruit to the praise and glory of God the good husbandman; and being led through deep travail, and close exercise and affliction of mind, she thereby gained great experience, and was made sensible of various states and conditions, which tended to the qualifying her for that great and weighty work whereunto she was afterwards called. For about the nineteenth year of her age, the Lord saw meet in his wisdom to commit a dispensation of the everlasting gospel to her to preach; in which service, she being faithful, grew in the knowledge of God, and had great experience

of his dealings, and like the wise scribe, who was well instructed to the kingdom, brought forth out of the good treasury of her heart, things both new and old, Mat. xiii. 52. so that she became an able minister thereof, to the comfort and edification of the churches where she came, and many, who were unacquainted with the work of the blessed truth in themselves, were reached to, by her powerful and lively ministry, in the service of which she often appeared strong when in bodily weakness, which frequently attended her, to the admiration of those who had the knowledge of her outward infirmities. She laboured faithfully in word and doctrine, and visited many of the meetings of friends in most parts of England, Wales, Scotland, and was twice in Ireland, and had good service where she came, for she duly regarded the motions and guidance of truth in all her services, and in an especial manner, when under a concern to travel on that account, she earnestly desired to be fully satisfied of being rightly called, and to see her way clearly opened, both as to the time when, the places where, and the people to whom it was her duty to minister, and was ever very careful to return when she found her mind clear and easy; she would often say, which I mention for the instruction of others, that ‘there was great danger in exceeding the commission by staying abroad beyond the right time.’ She greatly desired that all the ministers of Christ, who found themselves concerned to travel in the service of the gospel, might take due care not to miss their way on that hand; neither might, when in their travels, be drawn aside out of the right line opened to them by the truth, through the persuasion of unwary inconsiderate people, but might wait for the power of Christ our Lord to preserve them steady in mind in all their services for the promotion of the blessed truth, frequently repeating, that ‘she had observed divers whom she believed to have  
‘ been



' been rightly drawn forth, who yet through weak-  
 ' nefs and infstability had miffed their way in thofe  
 ' particulars, and thereby received hurt, and leffened  
 ' their fervice.' When ſhe was under a concern to  
 go abroad to viſit the churches, the weight of that  
 exerciſe brought her very low, both in body and  
 mind, for ſhe waited diligently for the counſel of  
 God, and full ſatiſfaction in herſelf, before ſhe made  
 her concern known to any; for her whole depend-  
 ance was in great humility on Chriſt our Lord, to  
 put her forth, and go before her, and to give her  
 ſtrength and wiſdom, to diſcharge herſelf faithfully  
 to her own comfort and peace, the edification of the  
 people, and his honour. But though ſhe was ſtrong  
 in the Lord, and zealouſly concerned for the cauſe  
 of truth, yet by nature of a weakly conſtitution,  
 and through hard travel, and cloſe exerciſe, which  
 often was upon her for the truth's ſake, her bodily  
 infirmities increaſed before old age came on.

Towards the latter part of her time, being infirm,  
 ſhe frequently rejoiced in the Lord, and expreſſed  
 the great comfort, peace and ſatiſfaction, which ſhe  
 had in having devoted her youthful days to his ſer-  
 vice, and being freely given up faithfully to obey his  
 calls and holy requirings, whiſt a degree of health  
 and ſtrength were granted, and ſhe was able to un-  
 dergo ſuch ſervice, often ſaying, ' An early devotion  
 ' was very acceptable to God, and the ſtrength of  
 ' youth could never be ſo well and profitably em-  
 ' ployed, as in faithfully ſerving the Lord in humility  
 ' and ſincere obedience in whatſoever work he in  
 ' his wiſdom may be pleaſed to qualify them for, and  
 ' call them into; for whereſoever it happened that  
 ' any ſuch lived to be attended with the infirmities  
 ' of old age, the comfort and peace they would  
 ' enjoy, would be abundantly more to them than  
 ' all the comforts of this life; for ſhe could by living  
 ' experience ſay, that nothing in this world was

‘worthy to be compared with it.’ She often earnestly desired the sense thereof might lay hold of our youth, that they might give up their minds to seek the Lord early, and devote the strength of their time to his service, that in the end they might be made partakers of the same comfort and peace, which was her greatest joy and real cause of rejoicing, and became more and more so as she drew near her conclusion : and this I publish for their perusal, that if by any means they might be prevailed on, and stirred up to consider how necessary and truly profitable it is to begin early in that great duty recommended by the wise man, “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them,” Eccles. xii. 1.

Being under a concern to visit a few meetings in Hertfordshire, and as far as Huntington, though in a weak state of health, she undertook that journey, which proved her last, towards the middle of the seventh month, 1738 ; she was from home ten days, and had six meetings ; and although weak in body, yet she appeared strong in her ministry, and had good service, much to the satisfaction and comfort of friends where she came. When she came home, she rejoiced much, and said, ‘She was humbly thankful to the Lord who had enabled her to perform the journey, and had given her strength to discharge herself faithfully of that concern she was under, and that her heart was filled with peace and comfort, which he is pleased to favour his obedient servants with, and that she apprehended her day’s work was nigh finished, for she saw no more work her great Master had for her to do ; and she had no desire to live, but to serve and glorify him.’ The last time she was at the evening-meeting at Bromley, about two weeks before she died, she bore a living testimony to the truth, and was concerned

in

in supplication to the Lord in a particular manner, and in great fervency prayed for the preservation, growth and settlement of the youth amongst us, in the living eternal truth, to the affecting and tendering of many hearts. When she came home from the meeting, she was filled with divine comfort, and said, 'It is now finished, I do not expect you will have me with you at that meeting any more.' Afterwards her weakness of body increased, and she taking cold, it seized her lungs, and occasioned a hoarseness, which she was often liable to. On the 22d day of the eighth month, being the first day of the week, we went to London to meeting, but being so much indisposed, she was under some difficulty to stay the time of it, and did not go in the afternoon, but waited for me at a friend's house until meeting ended; coming home, she continued weakly till fourth day evening, when she grew much worse, therefore had the advice of a physician, but it had not the desired effect. Her affliction increasing, on sixth day morning a pleurisy came on, which much affected her breathing; and though means were used to remove it, she found no relief, and the pain grew more violent, so that her affliction was great, and in an humble submission she earnestly desired of the Lord, that he would give her strength to bear her pain and affliction patiently; and her petition was fully granted, for she was endued with patience to an uncommon degree, and bore her affliction with such a firm resignation and thankfulness of heart, and with tender love and condescension to all about her, and abundance of sweetness she still enjoyed, as appeared by many precious and lively expressions which dropped from her, which often tendered the hearts of all about her. When her pain was very great, she expressed herself at times after the following manner; 'This is hard work indeed, one had need to have nothing else to do at such a time as  
 ' this ;



' this ; I am sure it is as much as I am able to en-  
 ' dure to bear the afflictions of the body, one had  
 ' not need to have terror of mind besides.' And  
 appealing to a young woman standing by her, whom  
 she dearly loved, and who had duly attended her in  
 her illness, said, ' Thou knowest I have had very  
 ' little respite from pain since I was first taken ill ;  
 ' I would have none put off that great work of re-  
 ' pentance till such a time as this ; if I had that  
 ' work to do, what a dreadful thing it would be.' At another time, divers young people being present,  
 she said, ' I would have our young people be willing  
 ' to bear the cross in their youth, and despise the  
 ' shame, for that is the way to have true peace in  
 ' themselves.' And another time she said, ' I now  
 ' feel that which my soul has longed for.' And see-  
 ing divers young women standing round her bed,  
 whose growth and settlement in the blessed truth she  
 had often been concerned for, she looked solidly upon  
 them, and spake on this wise, ' I was early con-  
 ' vinced, that unless I was born again, I could not  
 ' see the kingdom of God ; I have witnessed it, and  
 ' you know I have preached this doctrine to you,  
 ' and you must know it for yourselves.' And this  
 she spake with such authority as pierced the hearts of  
 all present, and I believe will not easily be forgot.  
 At another time looking steadily upon us, with a  
 composed countenance said, ' I have always been  
 ' sincere, and never had any thing in view but the  
 ' great cause of God, and that I might be clear of  
 ' the blood of all men ; and I have discharged my-  
 ' self faithfully, for whatsoever my hand found to  
 ' do, I did it with all my might, and never spared  
 ' myself, and I am fully clear and easy, and my  
 ' day's work seems to be done.' At another time,  
 observing the distress I was in, she looked earnestly  
 upon me, and said, ' The Lord brought us toge-  
 ' ther, and has been with us, and thou must give  
 ' me

‘ me freely up to him again, and he will support thee, and take care of thee.’ At another time, being in deep distress of mind, under the consideration of my great loss of so dear a companion, if she should be removed, I asked her if she had not rather live with me a little longer, if Providence saw meet; she looked pleasantly upon me, and after a little pause, said, ‘ I have no desire nor will of my own, I stand in the will of God.’ At another time, under the sense of her great pain, she said, ‘ I earnestly desire the Lord may release me whilst I have strength and patience to bear my afflictions, but I neither murmur nor repine.’ And observing the sadness of my countenance, she said, ‘ Why should I not go now? I can never go better.’ I told her, if Providence pleased to raise her again, she might be with me longer, and be of service, and yet go well; she readily answered, ‘ There may be danger in that, I am now ready.’ At another time I told her, when bemoaning myself, if the Lord should see meet to remove her from me at that time, that I believed he would receive her into the mansions of glory; she replied, and said, ‘ I never doubt that, I trust through Christ to be received into the arms of eternal bliss, for I am in peace, and perfectly easy.’ At another time she looked upon me and said, ‘ The Lord gave me to thee, and thou must give me up to him again.’ And towards the latter part of her illness, being in great pain, and observing the concern I was in for her, she said, ‘ My dear, I am afraid thou holdest me.’ I answered, no, I have freely given thee up, and stand resigned in the will of God; she looked pleasantly upon me, and replied, ‘ That is very good in thee.’ Afterwards her affliction and pain being very great and heavy upon her, she prayed fervently, and said, ‘ Lord, be pleased to grant me a little ease before I go hence, and be seen of men no more, no more, no more.’

And

And the Lord was pleased to answer her fervent supplication ; for the day before her departure, all pain and affliction seemed to be removed, and she continued quiet and easy, in a still sweet frame of mind, and although she spoke not much during that time, which could be perfectly heard, yet she remained very sensible, and her sweet and lively breathings plainly declared she continued in inward prayer and praises unto the Lord ; her lips often moving, and sometimes expressions were heard, tending to signify the full assurance she had of an inheritance in eternal felicity and glory among the just. Many more precious and weighty expressions she dropped during her illness, which the distress of my mind prevented me from remembering perfectly.

About the fifth hour in the evening, being the fifth day of the week, and the 2d of the ninth month, 1738, she sweetly finished her course, and went away like an innocent lamb : and notwithstanding the great affliction and pain she underwent for seven days and seven nights, that brightness and innocency which truth had impressed, remained on her countenance when the soul was released, and had taken its flight into the regions of bliss and glory.

She was aged about forty-nine years, and a minister upwards of thirty years ; she was endued with many eminent gifts and qualifications ; an able minister, rightly dividing the word of truth through that wisdom received from God, which proved effectual to the convincing of divers, and the edifying and reaching of many ; she was zealous for the cause of God, and of a discerning spirit and good understanding, so that the enemies of truth could not stand before her, for her bow abode in strength, and her arrows were often carried to the mark, and were sharp against undue liberty, deceit, and the works and workers of unrighteousness.

She



She dearly loved the children of the light, and sincerely sympathized with such in their afflictions, who were seeking the way to Zion, and often had a word of comfort to them: her heart and house were always open, according to the example of her pious parents, to receive the ambassadors of Christ, remembering what he said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. x. 42. And likewise what he told his disciples, "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me," John xiii. 20. Her delight was in the company of those who laboured for the promotion of the gospel, and, through a good degree of experience, she had sometimes a word of advice and encouragement to such.

She was a loving and affectionate wife, and the gift of God to me, and as such I always prized her; a help-mate indeed both in prosperity and adversity, a steady and cheerful companion in all the afflictions and trials which attended us, and a true and faithful yoke-fellow in all our services in the church; for being ever one in spirit, we became one in faith and practice, in discerning and judgment, and our concern and labour was the same; which nearly united us, and a life of comfort and satisfaction we lived; our souls in the nearest union delighting in each other, and the love and presence of God, wherewith we were often favoured in our private retirements, sweetened every bitter cup, and made our passage easy and pleasant to us. But alas! what shall I say, the Lord who is all wise, and only knows what is best for us, hath called her hence, who is worthy to do whatsoever he sees meet; therefore in humble submission to his will who gave, and hath taken away,

away; as knowing, though it is my loss, it is her everlasting gain, I rest, and can in sincerity and truth bless his name who is worthy for ever.

J. B.

On the 7th day of the month aforesaid, her body was accompanied from our dwelling-house at Bromley to the meeting-house in Gracechurch-street, London; whence, after a solemn meeting, many being affected with the removal of so near a friend, it was carried to friends burying-ground near Bunhill-fields, and buried by her mother, according to her desire.

“ Precious in the sight of the Lord, is the death  
“ of his saints,” Psal. cxvi. 15.

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**M**MARGARET STONES, wife of John Stones of the city of York, daughter of George Pain and Elizabeth his wife, was born at Littleport in the isle of Ely, and had the privilege of a religious education; her mother being careful, as she herself declared, to instruct her children early to live in the fear and love of God, who was graciously pleased to visit her and overcome her heart, and to draw her to love him again, when about ten years of age, for which she was humbly thankful to the end of her days: and as through the gradual work of his grace she became obedient, she was prepared for service; for about the 19th year of her age she was called into the work of the ministry, in which she laboured faithfully, as she declared a little before her death, saying, that ‘ she had been careful in serving the Lord in her known duty, and had done what she could, and had such peace as gave her reason to think it, was acceptable;’ and further said, ‘ that she

‘ she might not fall short in that point, whilst she  
‘ was young and able: she industriously worked  
‘ with her hands to provide herself necessaries, as  
‘ much as might be;’ in both which respects, she  
expressed her great satisfaction when near her end.

During the time of her last illness, she was divers  
times drawn forth in a very lively manner to ac-  
knowledge the Lord’s great love and favour to her,  
at one time expressing herself in prayer to this effect:  
‘ O Lord! thou hast been with me through many  
‘ trials, and the various exercises I have met with  
‘ in this life; thou hast been my support; thou wast  
‘ also with me when on the great ocean, and com-  
‘ forted me, and those that were with me there at that  
‘ time; thou mighty God of Jacob, I thankfully re-  
‘ member thy kindness, thy fatherly care and tender  
‘ dealings; oh! be pleased in thy mercy to draw the  
‘ hearts of many after thee; reach to the youth  
‘ amongst us, the rising generation, that they may  
‘ become thine;’ with much more—to that purpose,  
her heart being enlarged in the love of God; she  
thankfully acknowledged his abundant mercy, and  
that she was then a witness of his ancient power,  
and that his holy arm was then her support, which  
had been invisibly underneath to bear her up through  
the many besetments, straits, and difficulties of her  
life; frequently begging, ‘ that the Lord would be  
‘ pleased to bear her up still until she had finished her  
‘ course, which she was sensible was near at hand.’

In the time of her great affliction of body, which  
continued about thirteen weeks, she was under an  
earnest care and concern of mind for the youth  
among friends in a particular manner, and besought  
the Lord on their account, and desired help for all  
in general, that they might be brought home to him,  
recommending, ‘ that impressions of love and virtue  
‘ might be endeavoured early to be made by those  
‘ who have the education of the youth,’ saying,



‘early impressions lasted long, and were not easily razed out.’ She expressed her sorrow for those children who in their minority were corrupted by such as should instruct them in that great Christian duty of love; saying, ‘it was a pity that their tender age should be imposed upon by those who should teach them both love to God and man, and she feared the load of such would be too heavy for them, but desired their hearts might be changed and turned unto God before it was too late; and that both young and old might learn of Christ the pure fountain of love, in which she had been careful to walk.’

Her affliction and great pain being heavy upon her, made the time seem long and tedious, yet she often acknowledged ‘the abundant mercy and kindness of God, who had preserved her in the time of temptation, and delivered her from the jaws of death, and kept her alive to sound forth his praise near the finishing of her life;’ and said, ‘she had nothing to do but to die.’

The first day of the first month, 1739, she laid down her head in peace, and is now at rest from her labours; aged about 52 years, a minister about 33 years: her body was buried in friends burying-ground in York, on the 4th of the same month.

**W**ILLIAM BLUNDON was born in the parish of Kingscleer, in the county of Southampton, in the year 1655, and educated in the way of the church of England; and until about the 28th year of his age he lived according to the course of this world, in the reigning vanities and sinful di-  
versions

versions of the times, having little regard to religion, till about that time, being visited with a lingering illness, which brought him low, he began to consider how he should account for his mis-spent time; whereupon he in some measure reformed and left the established church, and joined with the Presbyterians, but did not find that satisfaction he was in the pursuit of; yet he remained in hopes to find something more certain and substantial; and having heard of the people called Quakers, he inclined to go to one of their meetings, to see if he could find what his soul longed for: and accordingly he went to a meeting in a right disposition of mind, in great humility, earnestly desiring of the Lord, that if they were a people who did in truth enjoy the sweet influence of his love and life, that he might then be made a partaker with them; and his cries were answered, for in that meeting he was made sensible of the presence of the living God, and found his heart touched and broken in a sense of the goodness of the Lord; 'And oh!' as he hath been heard to say, 'let me never forget that day; let me never forget the bowings down of my soul at that time.' And we have good reason to believe he never did forget it, for from that time forward he came constantly to friends meeting, and by his circumspect conduct approved himself a religious good man, and as he said, 'through many trials within and without, he at length arrived to solid peace of mind.'

About the year 1710 he found it his duty sometimes to bear testimony to the truth in our publick meetings, and being faithful therein, the Lord, who often chooseth the mean things of this world, enlarged his gift, and made him an acceptable preacher of glad tidings to many. In his ministry he was very plain, severe against pride, licentiousness, and every evil way; but tender towards those in whom

were good inclinations, wherever he found them; and as Paul advised Timothy to ‘rebuke those that ‘sinned before all, that others might beware,’ so this good man did without respect of persons, being neither to be awed by fear, nor biased by favour. It seemed to be the delight of his soul to deliver the whole counsel of God as revealed to him, that he might be clear of the blood of all men; and though some might be ready to account him their enemy for his plain dealing, yet he thought it his duty to warn them, whether they would hear or forbear; but to the living among us, he was witnessed to be a son of consolation indeed, and a waterer of the vineyard of God: this was his life and delight, to enjoy the life of God in his own soul, and to recommend it to others; and as he had felt the virtue of it, he was therefore a zealous and faithful witness to it: this was what he laboured to settle all upon, and that they might come to feel Christ by the power of his spirit in their own hearts, which might redeem them from all iniquity, and purify them to himself a peculiar people zealous of good works; and the word of life hath often been witnessed to flow through him to the consolation and comfort of the church.

He continued fresh, green, and living to the very last, and as he often said, ‘the guide of his younger ‘years was the staff of his age;’ and in the time of his weakness advised friends that came to see him, to keep to the truth, and to hold it in the power of it, that they might know it to keep them clean from the evils of the world, and from the world’s ways, fashions, and spirit.

Some weeks before his death, a friend of the ministry going to visit him, found him in a sweet frame of mind, and he expressed his desire of death rather than life, if it were the will of God; and said, ‘I ‘have done all that such a poor old man as I can ‘do; I find nothing but I am clear of all; I  
‘ have



' have often spread my case before the Lord, with  
 ' earnest breathings to him, that he would be  
 ' pleased to shew me if any thing stood in my way,  
 ' if any thing in me was contrary to his will; and  
 ' I find there is nothing laid to my charge; the great  
 ' God speaks peace to me, and his pure life is with  
 ' me.' Then applying himself to the friend, he  
 said, ' Dear friend, take care of the friendship and  
 ' love of this world to which thou art much exposed,  
 ' and in thy ministry to others; oh! be careful and  
 ' watchful, get down low, and abide low; take care  
 ' of selfish thoughts, and of selfish wisdom, and open  
 ' not thy mouth till the pure life is witnessed to arise  
 ' in thee, and then thou wilt answer and reach to  
 ' the life in others, and wilt enjoy peace in thy own  
 ' mind; oh! keep to the pure sense of life, and it will  
 ' keep thee as it hath kept me all along to this day:'  
 with more words to that purpose; his mind seeming  
 to be quite weaned from this world, and full of divine  
 joy and comfort, hoping to put off a weak and feeble  
 body, and to be clothed with immortality, that he  
 might no longer as through a glass, but face to face,  
 see and enjoy him, whom he loved and had served,  
 and join the glorious company and church of the  
 first-born above, and there rest with saints and angels,  
 and the spirits of the just. The faith and approach-  
 ing prospect of this, as he said, made him contemn  
 death, yea, made him long for it, being no king of  
 terrors to him, but a welcome messenger of a joyful  
 release; a summons from mortality to immortality,  
 from the infirmities, pains, and watchfulness of this  
 life, to the joys and comfort of an endless one.

He was beloved of his neighbours for his just,  
 humble, and inoffensive life; and in the church a  
 bright example of primitive simplicity and truth;  
 great was his love to God, and zeal for his name, la-  
 bouring much in his own and neighbouring meetings,  
 to bring the young generation to a sense of truth,

and to encourage and establish the elders in it. He was an heavenly minded man; for though he was a sojourner here, his mind and meditations were much in heaven, so that with the apostle Paul he might well say, "I am crucified with Christ, nevertheless  
 "I live; yet not I, but Christ liveth in me; and the  
 "life which I now live in the flesh I live by the  
 "faith of the Son of God, who loved me and gave  
 "himself for me," Gal. ii. 20.

He was very diligent in attending meetings, and careful to be exemplary in going one of the first to them, and so diligently exercised in them to retire down out of self to the springings of life, that sleepiness, even in others, was a very great burthen to him, as a plain evidence of a want of that exercise of spirit, and sense of the divine presence, in which the great benefit of our meetings consist. In his living he was very abstemious, which good observation on a weak constitution led him to, and by which his life was lengthened out to a great age.

He was, in brief, a man much devoted to God and his service, and who had, by living under a sense of the virtue and power of the spirit of God, gained a conquest over the world, the flesh, and the devil, and was renewed up in a good degree into the image of him that created him, Col. iii. 10. and it may be said of him, that he was a just man in his generation, one who feared God, and eschewed evil, whose memory, as saith the wise man, is blessed.

His weakness and confinement were long, but that part of it which seemed to usher in death, but of few days continuance: he was patient and sensible to the last hour, and expressed his hope 'that he  
 'was going.' He died with ease as if he had fallen asleep, and was taken from us in a good old age, and hath left a sweet memorial behind him. He departed this life the 19th of the first month, 1739-40, aged upwards of 84. years, and a minister about 29  
 years,

years, and was buried in friends burying-ground at Baghurst the 23d of the same month.

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**JAMES OLDHAM**, was born at Warrington in the county of Lancaster, about the year 1715; his conversation was according to the course of this world, and according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, until about the twentieth year of his age, when reading some books on religious subjects, he perceived the necessity of experiencing judgment because of sin, and the work of redemption through Jesus Christ our Lord. After having been for some time seeking the way to Zion, according to the degrees of light and knowledge imparted, he was convinced of the truth professed by the people called Quakers, and became a deeply exercised, exemplary, and well approved member of their society.

The awfulness and simplicity of his conduct is still remembered by some; to whom, in their religious infancy, he was as a nursing father, although himself but a stripling in respect to years. Having tasted that the Lord was gracious, he had strong sympathy with the sincere travellers under various denominations; nevertheless he was very careful not to go before or beyond the guidance of truth for the help of others.

Being seized with a fever, at some intervals his understanding was affected; but at others, the composure and solemnity of his spirit, was comfortably apparent. He addressed divers of his friends, in a manner suitable to their states, and signified his sole dependance was upon that merciful arm, whereby he had been visited. The day before his decease, a friend sitting by his bedside, he bore a short, but powerful testimony to the love and goodness of God; expressed



expressed the views he then had of the divine light and glory, adding, by way of appeal to the Almighty, ' O Lord ! thou knowest I have loved thee with an ' unfeigned love ;' or in words of like import.

After some time spent in solemn silence, he brake forth into an audible melody, which was very affecting ; and having been singularly cautious of expressing more than he enjoyed, there is reason to think he was at that season favoured with a sense his warfare was nearly accomplished, and of a settlement in the divine presence and favour for ever.

He departed this life at the house of William Wagstaffe, in Martin's-le-Grand, in remarkable quietness as a lamb, in the third month, 1740, aged about 25 years ; and after a large and solemn meeting, was interred in friends burial-ground in Bunhill-fields.

**J**OHAN FOTHERGILL, of Carrend, in Wensleydale, but late of Knaresborough in Yorkshire, was born of religious parents, and carefully educated in the principles of truth ; being made sensible in his early years, that neither tradition, outward regularity, nor any thing short of real inward purification of soul, would render him acceptable in the sight of the Lord ; he therefore gave up his heart to him, who through the effectual operation of his divine grace, baptized and gradually purified his spirit, and prepared and fitted him to be an able minister of the gospel of peace and salvation, to which service he was called when but young, and readily gave up, not suffering the things of this world to take up his mind and time ; but laboured diligently and faithfully therein, from his young years to the conclusion of his days.

In all the stations of life, his testimony was confirmed and adorned by a conduct becoming a minister of Christ,

Christ, whom he served faithfully and with great diligence; and by a daily inward dwelling with the spring of wisdom and light, his mind was often opened, and his spirit sustained to secret worship, when his hand was upon his labour. His delight was in the law of his God, to meditate therein day and night, and to talk of his statutes in his house to his family, and those with whom he conversed; and many times by a transition from earthly to heavenly things, instructed and edified the minds of those present.

In his publick testimony, awful and weighty, being endued with true wisdom; strong and immoveably bent against all unrighteousness; quick in discerning, and powerful in detecting the mysteries of antichrist, who has sought to stupify the people with the golden cup, and thereby to spread the power, and enlarge the borders of the kingdom of death. As a flame of fire was he to the rebellious and stubborn; but refreshing as the dew on Hermon, to the honest traveller, ministering counsel and comfort to the drooping soul; being not only an instructor, but a father to many; zealous and wise in the support of the discipline established amongst us; impartially and honestly doing judgment and justice: no family connection (not even his own) could bias him from laying the line upon offenders, nor from a steady endeavour to keep clean the camp of God; in which labour he was often successful, being made a terror to evil doers, and a praise to them that did well.

Thus conducted in every station of life, he became honourable amongst men, and greatly esteemed by those of superior rank who knew him; being adorned with that dignity which truth confers on its faithful followers.

In the course of his gospel labours, he travelled much in this nation, in Scotland and Wales. He visited Ireland several times, and thrice he crossed the seas to America, in the same service, to the comfort and

and edification of the churches, leaving seals of his ministry in many places. In the year 1744, he attended the yearly-meeting at London, in company with his ancient friend Boswell Middleton, for whom he had a singular esteem : and although his weakness rendered it difficult for him to attend the large meetings for business, nevertheless he did attend them, and his exemplary, reverent, watchful frame of mind therein, rendered his company truly acceptable and serviceable. On his return, he attended the Midsummer quarterly-meeting at York ; after which, in a letter to a friend, after mentioning the weakness of his body, ‘ Yet,’ says he, ‘ I think my better part ‘ is almost uncommonly supplied in divers respects, ‘ much to my comfort, and the reviving of my faith ‘ in the heavenly influence, which is strength in ‘ weakness, and will be, where his only worthy name ‘ hath the praise.’

In the latter part of the said year, he attended the circular yearly-meeting at Worcester, where he was enabled to bear a Christian testimony to the all-sufficiency of that power which had preserved, supported, and guided him in the way that was right and well-pleasing ; and is likewise able to do the same for all the children of men. After visiting Bristol, Bath, and some other meetings, he returned home by easy journeys, having meetings as opportunities offered : after his return, he got to meetings for some weeks, and his testimony was as lively and powerful as ever ; several times expressing his satisfaction and inward peace, in having performed his last journey, saying, ‘ His shoulders were a good deal lightened by it, and ‘ he was reconciled to his grave, if he was now to ‘ be taken away.’

The two last weeks he slept almost continually, day and night, his memory and capacity being much impaired ; yet when almost all other expressions failed, he was observed to repeat the following, in a  
very



very fervent and emphatical manner: 'Heavenly goodness is near, heavenly goodness is near.' Thus, the mighty God who visited him in his youth, with the discovery of his saving power, who thereby cleansed him from unrighteousness, and sanctified him to himself as a chosen vessel, supported him in all his faithful labours by sea and land, covered his head in all conflicts, and by whom his bow abode in strength, became his evening song and stay in the decline of life; that heavenly goodness he had ever prized as his chiefest joy, remained as a seal upon his spirit, that he had pleased God, and was accepted of him.

He departed this life at Knaresborough, the 13th of the eleventh month, 1744, and was honourably buried in friends burying-ground at Scotten, near the said town, the 15th of the said month; aged 69, a minister near fifty years.

For a further account of this worthy man, see a new edition of his Journal.

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**B**ENJAMIN KIDD, of Banbury, in Oxfordshire, was born at or near Settle, in the county of York, and educated among friends: while very young he was favoured with a visitation of truth, to which he was faithful, and through the powerful operation thereof, was, in or about the 21st year of his age, called to the work of the ministry; wherein he was eminently qualified rightly to divide the word of truth, and to unfold the mysteries of the gospel in great brightness, to the informing and convincing many, and to the comfort and encouragement of such as were under affliction and distress of mind in their religious progress.

He

He was eminently qualified for great and singular services in the church, a diligent attender of meetings, both for worship and discipline; a man of great sincerity and integrity, of good understanding in matters useful to mankind, and freely communicative; universal in his benevolence, and laborious to do good to all. Deep in divine experience, sound in judgment, wise in counsel, zealous for the promotion of truth and righteousness, and the exaltation of the cause of his Lord and Master in the earth; instructive and weighty, yet becomingly cheerful in conversation; exemplary in life and conduct, peculiarly kind and fatherly towards his friends, compassionate to the poor and distressed, generous and noble in his disposition, highly useful and agreeable to his neighbours, and generally beloved by persons of all ranks and denominations to whom he was known.

The principal design of these observations is to excite thee, reader, to consider in what manner he was raised to this dignity in the church; and also to reflect, that the same divine principle is in thee, and if thou art faithful thereto, the same fruits will appear according to thy measure.

About the 30th year of his age, he visited America, where many were convinced, and others confirmed through his powerful ministry. His service there was very great, and much to the edification, comfort, and satisfaction of friends, as appears from sundry accounts.

After he settled at Banbury, he visited Ireland and various parts of this nation: the city of London in particular, frequently partook of his pious and fervent labours, to the great help and consolation of many, who have had just reason to bless the Lord on his behalf.

A few months before his death he was greatly afflicted with the stone, which was very painful to bear;

bear; but at times he got a little out, and particularly he attended the quarterly-meeting at Oxford in the tenth month, 1750, O. S. though under great affliction of body, which gradually increased, together with a dropfical disorder attending; through all which his patience and resignation were very remarkable. About a month before his decease, he attended the meeting at Banbury, at the burial of a young man whom he greatly esteemed, which he got to with great difficulty, being obliged to be supported by two friends. In the course of the meeting, he was raised beyond all expectation to preach the gospel powerfully for about an hour, to the tendering the hearts of almost all present; many of his neighbours being there, confessed with admiration, to the power by which he was raised that day; remarking, that he had been a good man all his time, and that the Almighty had crowned him in the conclusion. After this he was mostly confined within doors, and continued in great submission to the divine will, without murmuring or repining.

A friend from London visiting him, found him under great bodily affliction, but freely resigned to the divine will; expressing his firm hope in that power which had all along supported him, and that though the greatest kindness to him, was to solicit a release from his pains, yet he desired to be content and wait the Lord's time: and when the said friend took his leave of him, he expressed himself to him in an affectionate manner to his great comfort and encouragement.

At another time, having delivered some excellent exhortations to those present with him, he added for their encouragement to persevere in their Christian progress, 'I am under no fear nor doubtful apprehensions; for I know, that for me to live is Christ, and to die is gain.'



When he was first seized with the hickough, he seemed full of joy, saying, ' This is a welcome messenger, it is one step nearer : ' his wife standing by, asking why, he answered, ' It will be a glorious change, I am not afraid to die, and to put on immortality ; that will be desirable, yet I leave it, though of choice I had rather be dissolved ; but the Lord's time will be the best time : ' often saying, death would be the most welcome messenger he ever met with.

Thus this good man finished his course, his sun going down in great brightness, at Banbury, the 21st of the third month, 1751, O. S. and was buried the 24th of the same, after a large and solemn meeting, aged about 59 years, and a minister about 38 years.

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**S**ARAH ARTIS, was born at Woodbridge, in the county of Suffolk, in the year 1714, of religious parents, who were both taken away while she was young. She early discovered a sincere desire after the knowledge of the truth, and the seed thereof falling upon good ground, it took root downward ; and being humble in spirit, and patient under the operations of it, it brought forth plentifully ; so that about the 26th year of her age, she came forth in testimony, in which she was clear in her delivery, sound in judgment, and being seasoned with gospel love, it might truly be said, she was one of the wise-hearted women in our Israel.

She was often concerned to visit particulars, more especially of the younger sort ; and was made instrumental to the opening their present states, and to administer the wine and the oil as the occasion required. She visited divers parts of this nation and Ireland ; and her life and conversation corresponding with

with the doctrine she preached, her services therein were acceptable.

Her illness, which was a cancer in her mouth, was very long, and much affected her speech, that she could not utter words but with great difficulty: she languished for some months, and was earnest in spirit that she might be preserved in the patience to an entire resignation, whether to live or die.

She expressed great satisfaction in that she had been faithful in the discharge of her duty; and near her latter end had a great desire of being dissolved, in a full assurance of entering into that rest which is prepared for them that die in the Lord.

She departed this life about the 44th year of her age, and was interred in friend's burial-ground at Woodbridge, the 19th of the fourth month, 1758, and a minister 18 years.

**W**ILLIAM PITTS, of Southwark, in his young years was visited with a call of divine grace, and by adhering thereto, and submitting to its operations, he became convinced of the essential doctrines of Christianity, as professed by us. In his minority he was educated by a priest, under whose tuition he attained a considerable knowledge in several of the learned languages; yet the tender scruples which were raised in his mind, under a clear conviction of the impropriety of the needless ceremonies and salutations in which he had been educated, exposed him to many sufferings from his father, from whom he received unkind treatment, which he endured with much patience and fortitude, and which tended much to his growth and advancement in religious experience, and preparation for further service.

He was under some conflict of mind respecting his appearing in the ministry, which continued near three years before he gave up thereto; having a clear sense of the importance of that weighty service, and the necessity of obtaining a certain evidence of his mission, he waited for a confirmation thereof, lest he should run before he was sent. In the fifth month, 1738, he was enabled to utter the following sentence: 'If the trumpet give an uncertain sound, who can prepare himself for the battle?' which, as he had been heard to say, afforded him instruction through the future service of his day, which was very great, his heart being fully given up to do whatever his hand might find to do, as was evident from his own expressions to some friends who visited him in his illness, whom he encouraged to faithfulness, saying, 'That for the last twenty years he had never omitted one service which had appeared to be his duty, and he had now the comfort and satisfaction thereof;' or words to that effect: and his talents and qualifications were employed to the glory of the giver.

In the fourth month, 1760, he set out to visit friends in Buckinghamshire, and some adjacent parts, but being much indisposed, he returned homewards; and at the house of our friend Thomas Goring, at Uxbridge, he was suddenly taken very ill; during which he uttered the following expressions, 'O my Father! my Father! be pleased to be with me in my affliction:' and he gave it as his judgment, that his time in this world would be short, and that he should die of this present illness; and said, 'I am fully resigned to the will of Providence;' declaring, 'he coveted not length of days, and that he was very easy in body and mind.' Being asked how he did, he said, 'He was very weak in body, but I have a great physician in heaven, who is merciful to me, and near me in this illness.' At another time, after having repeated his perfect resignation to the  
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the will of his great master, said, ' But if it pleased  
 ' him, he had rather die than live, unless he had any  
 ' further service for him to do ;' and he could rejoice,  
 saying, " O death, where is thy sting? O grave,  
 " where is thy victory? the sting of death is sin, and  
 " the strength of sin is the law ; but thanks be to  
 " God, who giveth us the victory." Many friends  
 from London and elsewhere went to see him, whose  
 visits he took very kind, and to one of them he ex-  
 pressed himself in the following manner: ' I never  
 ' coveted riches nor power ; and indeed if I had  
 ' obtained them, what could they, or all the friend-  
 ' ships of the world do for me now? Nothing but the  
 ' testimony of a pure conscience, and the inward  
 ' sense of divine favour, can comfort my soul in these  
 ' moments ; and thanks be to my heavenly father, I  
 ' feel his supporting arm underneath, and it is a rest  
 ' indeed, a joy that overcomes all ; it makes this bed  
 ' easy, and enables me to bear calmly, and without  
 ' complaint, the dispensations of his gracious provi-  
 ' dence ; I wish for nothing to myself otherwise than  
 ' it is. I accept, with satisfaction and thanks, the  
 ' kindness of my friends : in compliance with their  
 ' request, and thinking it my duty to do what may  
 ' be in my power, I take the medicines prescribed,  
 ' which though it may not seem meet to Providence  
 ' in his wisdom, to render instrumental in the resto-  
 ' ration of health ; yet through his blessing they have  
 ' so far succeeded, as to remove the sense of acute  
 ' pain. To be thoughtful of, and prepare for this  
 ' trying time, have I frequently and earnestly exhort-  
 ' ed others ; not without considering and knowing  
 ' the many and strong temptations of this world ;  
 ' which, however, as we are obedient to the spirit  
 ' of Christ, we shall be enabled to overcome ; that  
 ' in the conclusion they might have this answer of  
 ' peace, this divine consolation of mind : and it  
 ' always appeared best to me, to do this in great love  
 O 3 and

‘ and gentleness, so that I might persuade, not force  
 ‘ them to Christ. When this time comes, it will be  
 ‘ found hard work, without any additional weight, to  
 ‘ struggle on a dying bed with the pangs of the body.  
 ‘ But how much more to be lamented is the condi-  
 ‘ tion of those, whose consciences accuse them with  
 ‘ having enriched themselves by oppressing the poor  
 ‘ and helpless; and when in an unprepared state,  
 ‘ after a life of rebellion and hardened in iniquity,  
 ‘ such must feel the terrors of a guilty mind, added  
 ‘ to the agonies of a perishing body.’

A friend who went to visit him, a day before his death, asked him how he did; after a short pause, he said, ‘I am waiting for my great change; O my Father! be pleased to be with me, and comfort me in my last moments.’ The last words he was heard to speak were these: ‘There is a great God in heaven, who is Zion’s king: O Zion! O Zion! O thou great King of kings!’ Soon after which he departed in great tranquility and composure of mind, the 15th of the fifth month, 1760. His body was brought to his own house in Black’s fields, Southwark; and from thence, after a solemn meeting at Horslydown, attended by many friends, decently interred at friend’s burial-ground in the Park, Southwark, aged about 51 years, and a minister 22 years.

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**R**OBERT PLUMSTED, of Gracechurch-street, London, was in his youth addicted to gaiety, and the delusive pleasures of this transitory world; but was preserved out of the gross evils thereof. About the 28th year of his age, it pleased divine Providence in great mercy to manifest to him, that if he would obtain peace, he must walk in the narrow path of self-denial. Thus, by adhering to the dictates of divine grace, he was enabled to deny himself

himself of the pleasures and pomps of this world, take up his cross, and in a good degree was brought into conformity to the leadings of truth. Sometimes, for about a year before his decease, he appeared in a few words in our religious assemblies in a tender manner, which was acceptable to friends.

He was afflicted with a long and painful illness, in which he had at times access to the throne of grace, and when reduced very low, uttered these words distinctly: 'Lord, as thou hast continued me to this moment, let me not depart without undoubted evidence of thy favour.'

He quietly departed this life the 14th of the seventh month, 1760, at the Hot-Wells near Bristol; and his corpse being brought to London, was interred the 23d of the same, at Winchmore-hill, in Middlesex, accompanied by many friends, after a large and solemn meeting, at Devonshire-house in London, aged 36 years.

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**W**ILLIAM BACKHOUSE, was born in the year 1695, at Yealand, near Lancaster, of religious parents: his father dying when he was about two years old, a prisoner in Lancaster castle, for his conscientious testimony against the payment of tithes, the education of his children devolved solely on his mother, who was religiously concerned in this duty, both by precept and example, and it pleased divine Providence to bless her endeavours with success therein.

About the 26th year of his age, he came forth in a publick testimony, and by faithful obedience to the requirings of the heavenly giver, he witnessed an enlargement in his gift, and was an acceptable minister.

He



He visited the churches in most parts of this kingdom, Scotland, Ireland, and the continent of America, much to the comfort and satisfaction of friends; being sound in doctrine, tending to information, instruction, and edification; exemplary in attending meetings both for worship and discipline, in the latter of which he was highly serviceable, being a lover of peace; of a loving courteous disposition to all, an affectionate husband, a tender parent, and kind neighbour, which procured him the love and esteem of them all.

In his last illness, being a gradual decay of nature, it pleased the Almighty to favour him with many precious earnest of a blessed inheritance, divers friends who visited him, were in a good degree made sensible thereof; in some of these opportunities he was engaged in a lively manner, though in deep humility, to commemorate the gracious dealings of the Lord with him in the course of his pilgrimage, and thankfully to rejoice that he had laboured in his day to perform what he believed required of him; and could make his appeal to his heavenly master, saying, 'Although I have had the world to struggle with for the support and prudent provision for my family, yet thou knowest, O Lord, I have been more concerned for thy honour and the good of souls, than for any other considerations.'

Though greatly blessed in his nearest connections of life, yet being weaned from this world and its enjoyments, he waited with great patience and resignation for his dissolution.

He departed this life the 21st of the fifth month, 1761, and was buried at Yealand, the 24th of the same, aged 66, and a minister about 40 years.

LYDIA

**L**YDIA LANCASTER, was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite in the county of Lancaster, who both came among friends on the principle of conviction, and were religiously concerned to instruct and example their children therein, as the most precious of all blessings.

That powerful hand which can alone give the increase, mercifully extended an excellent blessing to several of their children, and particularly to this their daughter: and as it opened the heart of Lydia of old, so it opened her's, to receive the heavenly message. In her young years she became sensibly acquainted with the Lord, and witnessed his gracious dealings with her, in order to redeem her to himself, and make her a sanctified vessel to place his name in.

About the fourteenth year of her age, she had a view of the will of Providence to engage her in the ministerial service; under which concern she continued about ten years, growing in wisdom and experience that she might come forth in the right time, endued with proper qualifications: in this time of deep travail and heavenly discipline, she learned to say with the prophet Isaiah, chap. l. ver. 4. "He wakeneth me morning by morning, he wakeneth mine ear to hear as the learned."

About the 24th year of her age, she came forth in a living powerful testimony, and grew therein; the Author of all spiritual riches having abundantly replenished her with the treasures of his kingdom, she soon became an able dispenser thereof to the churches, having a word in due season to divers states; and like the well instructed scribe, brought out of the treasures committed to her, things new and old. And as she was eminently favoured by her great Lord and Master, she became humbly devoted to his requirings; when called forth into the various parts  
of

of his vineyard, she freely gave up to spend and be spent for his cause and name's sake.

She visited this nation or the greatest part of it several times, Ireland and Scotland twice, also the continent of America; in all which she was rendered instrumental to build up many in the most holy faith; particularly in America she left many seals of her ministry, both in the edification and help of those who were of the society, and the convincement of others, gathering them to the great Shepherd of the flock.

Her openings into the mysteries of the kingdom were deep and instructive, adapted to the state of those amongst whom she laboured; close and with authority to the negligent and careless; yet all her ministry was attended with that love and tenderness which accompanied her Lord and Master, who came to seek and to save that which was lost. She was favoured with an excellent utterance, her gesture awful, her voice solemn, and all her demeanour in the exercise of her gift, becoming the dignity of the gospel ministry. She was signally favoured in supplication, having near access in spirit to the throne of majesty and grace, before whom she worshipped with calm rejoicing and awful reverence.

Thus through a course of many years, she retained her zeal and integrity, and in her old age strong in the power of an endless life; great was her growth in religious experience, even to the stability of salvation, and an assurance that she should never fall; yet accompanied with the deepest humility. Filial love which casts out fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal.

About six weeks before her departure, she thus expressed herself to a friend she had favoured with an intimate acquaintance: 'My natural strength is not  
' so much impaired as to give me reason to expect a  
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‘ sudden removal from this world ; but I feel constantly day and night the virtuous life, and my Father’s holy presence is so constantly with me, and I enjoy so much the spiritual communion and fellowship of saints, as to give me an apprehension I am not far from an everlasting home :’ to which she sweetly added, ‘ A glorious crown and everlasting song is before me.’ (The friend to whom she thus expressed herself being deeply affected with the sense of the overshadowing of the holy wing at that instant of time), she further added, ‘ If the foretaste be so joyous, what are the riches of the saints inheritance beyond the grave !’

She was supported to labour in the gospel almost to the conclusion of her days, having attended the funeral of an ancient friend, William Backhouse, several miles off, on the first day of the week, and preached the gospel in the demonstration of its own power, and finished her course the seventh day following ; and as she lived so she died, in favour with God and man, full of days and full of peace.

She died at Lancaster the 30th of the fifth month, and was honourably interred in friends burial-ground the 1st of the sixth month, 1761, aged about 77 years, and a minister about 53 years.

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**H**ANNAH SMITH, wife of John Smith, of Philadelphia, was the daughter of James and Sarah Logan, and born there on the 21st of the twelfth month, 1719-20.

By the care of her parents she was in a great measure preserved from the levities incident to youth, and by the opportunities of improvement afterwards, she acquired such qualifications as gained her much respect and esteem ; and though the affluent situation

in

in which her parents were placed, yielded flattering prospects of the ease and gaiety of the world, the durable riches of true religion appeared to her a treasure of much more consequence, and not to be relinquished for shadows and delights that die in the enjoyment. Thus at a period when the slippery paths of vanity in a succession of increasing allurements are apt to ensnare youthful minds, it pleased the Lord to bless her endeavours against the temptations of vain and unprofitable company, and to strengthen her love to inward retirement; and having tasted of the visitation of divine love to her soul, she saw it to be the pearl of great price, and that her all must go to purchase the field where it lay. From that time forward, there is reason to believe, this purchase became the principal business of her life; and with great sincerity and ardour she laboured to have all those disquieting affections silenced which arise from temporal objects, and she was helped at times to know the breathing of her soul answered, and was made to partake of the joys of God's salvation; under which her care over her words and deportment was increased. She also continued to take suitable opportunities of retirement, and for reading the holy Scriptures; and in the relation of a child, wife and mother, was careful to fill up her duty becoming those stations.

About the year 1756, she appeared in a few words in much simplicity of heart and godly sincerity, and was concerned in visiting friends in their families; also accompanied some of her own sex to divers large yearly-meetings in the neighbouring provinces: after her return to Philadelphia (which was half a year before her departure) she continued to attend religious meetings, with as much diligence as the weakness of her constitution would admit; and when there, to clear herself of what she believed required of her.

During

During the time of her last illness, she told her husband several times, 'That she believed she should 'not recover;' and though her bodily pain at times was very sharp, she was favoured with an intire confidence in the mercy of God through Jesus Christ, who she found to be a refuge from storms, and a sure defence in the day of distress. Another time, acquainting him with great sweetness of spirit of the state of her mind, she said, 'Notwithstanding 'the close trials I undergo, my foundation remains 'sure, and I have a hope, yea, an unshaken hope, 'that there is a place of rest prepared for me.' At another time, mentioning that the prospect of her change being near, she intreated her husband to strive for resignation, 'For,' says she, 'I am easy, I feel 'no guilt.' A few evenings before her decease, as her husband sat by her bedside, she desired that her children, and all about her, might keep as still and quiet as possible when she departed, and after mentioning several other things relative thereto, told her husband, 'That she felt pardon and forgiveness for 'all omissions of duty;' and concluded this very affecting conversation with these words, 'O the infinite lovingkindness of a merciful God! who has 'made such a poor creature as I am, so rich in faith 'and firm in hope, that I shall be accepted of him.'

She departed this life on the 19th, and was decently interred on the 23d of the twelfth month, 1761, aged about 41 years.

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**M**ARY SLATER, late wife of William Slater, of Lothersdale in Yorkshire, was descended of honest parents; her mother did not profess with



us, but her father was after his marriage convinced of our principles.

She being of a very gay sprightly temper, was soon carried away with the delusive vanities and pleasures which abound, though often attended when very young with strong convictions: but these were stifled (for a time) by various scenes of dissipation and folly, to which she had recourse, till the Father of mercies by his good spirit, effectually reached her when in the full career of mirth, being at a publick evening entertainment of the neighbouring youth, about the 15th year of her age: this strong and humbling visitation, as she often expressed, brought her to see the folly of such mirth and jollity, being at that time attended with such an awful dread on her mind, as made her willing to depart from these vain amusements, having no longer pleasure in them.

She now began to see the situation she was in, and the need she had of saving help, by which a secret hunger and thirst were begot in her after divine and substantial food, which led her with diligence to attend the way of worship in which she had been educated; but finding no true satisfaction nor proper nourishment for her disconsolate panting soul, she often returned from the place of worship in tears and great anxiety of mind. She then went among the Baptists, in hopes of meeting with what she so ardently desired after; but being here also disappointed, she was led to attend friends meetings, though till now she even abhorred the name; yet at length through divers close conflicts and probations she came to experience that divine comfort and consolation which her soul had so longed for, and laboured after; the way of life and salvation being then pointed out to her, she had soon to tell to others what the Lord had done for her soul; for about the 17th year of her age she came forth in a publick testimony, and

and being faithful and diligent in the exercise of her gift she became an able minister of the word, being freely given up to her great Master's service, though often under great temporal inconveniences, as her husband was never possessed of much of this world, yet their house and hearts were open to entertain their friends with the best they had; and it was often cause of humble thankfulness to her mind, that notwithstanding their low beginning they never wanted what was needful, ever preferring the welfare of Zion before her chiefest joy.

She visited several times most parts of this nation, Scotland, and Ireland, in which her services were acceptable, and left lasting impressions on many minds; her ministry being in the demonstration of truth, and in the power thereof. She was fervent in prayer, being often favoured with a near access to the throne of grace, to the baptizing of the assemblies into an awful adoration of him who lives for ever.

Thus, through a variety of services she laboured faithfully, as well in the discipline as ministry, so that a memorial of her labours has left a sweet favour behind. In private life, exemplary in conduct, and in the near relation of wife and mother; in conversation innocently cheerful, yet solid and savoury, which rendered her company very acceptable.

For some weeks before her death she was confined to her bed, under such bodily affliction that she had not strength to say much further than signifying her satisfaction at seeing friends, and her unity with them: at one time she said to a friend who visited her, 'That she was very weak in body, but the Lord was strong;' adding, 'that she was easy and had peace of mind, her day's work being done.' There is no doubt but she has laid down her head in peace,

She departed this life the 3d of the third month, 1762, aged 69 years, and was interred the 7th of the same in friends burial-ground in Lotherdale aforesaid.

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**S**AMUEL WATSON, of Kilconner in the county of Carlow in Ireland, having been a bright and lively pattern of true religion and virtue; in order that such an example should not be lost, the following testimony given forth concerning him is thought meet to be inserted in this collection, viz.

‘ Our dear and well esteemed friend Samuel Watson, of Kilconner in the county of Carlow in Ireland, succeeded his worthy and honourable father John Watson, of the same place, not only in his outward possessions there, but in a zealous concern for the testimony of truth, and support of its cause. ‘ Blest with the great advantage of a religious education, and made livingly sensible in his childhood of the precious influence of divine goodness extended to his soul; he grew up in sobriety, circumspection, and in the favour of God and good men, being preserved through the dangerous path of youth from the evils that are in the world. ‘ When a young man, and introduced into meetings of discipline, great was the holy fear that attended his mind therein, and his ardent desire was that he might never say or do any thing against the cause of truth; and as this fear was happily kept to, he not only found it to be a fountain of life to preserve him from the snares of death, but experienced it to initiate him into the rudiments of true wisdom, by which, in process of time, he had skill to rule well in the house of God. Qualified and influenced



' enced by this wisdom, he was not only of singular  
 ' service in the monthly-meeting to which he be-  
 ' longed, but of eminent and memorable use in the  
 ' more general meetings of business (which while of  
 ' ability of body he attended with exemplary dili-  
 ' gence) in this nation ; and was also much esteemed  
 ' and well received by friends in England in his  
 ' visits there: for it had pleased the Lord to endue  
 ' him in a good measure with the gifts and quali-  
 ' fications of an elder in his house, and a father in  
 ' the family. Often under the fresh influence of the  
 ' divine anointing, he was enabled to drop living  
 ' counsel to the affecting and tendering of many  
 ' hearts, and to raise that life in meetings of disci-  
 ' pline which alone is the crown of all our religious  
 ' assemblies. Though sharp in reproof to those in  
 ' general who trampled upon the testimony of truth,  
 ' or lived in a carnal security; yet he greatly re-  
 ' joiced to see the buddings forth of good desires in  
 ' any of the youth, and was a tender nursing father  
 ' to such; yea, strong and fervent were his desires  
 ' that the youth amongst us, and particularly his own  
 ' children and their offspring, might dedicate their  
 ' hearts fully to the service of God, that there might  
 ' be a succession of faithful members in the church,  
 ' whereof Christ is the head, following the ancients  
 ' in that self-denying path which they had walked  
 ' in: at times observing, " That when friends lived  
 ' more retired and inward, the revelation of the  
 ' spirit and divine help was witnessed in a larger de-  
 ' gree ;' often desiring in his declining years, when  
 ' his natural strength and faculties gradually decay-  
 ' ed, " That he might never survive the inward sense  
 ' and feeling of that which is the life of the soul : " also  
 ' sorrowfully remarking, " That some by grasping at  
 ' the present visible enjoyments had left large pos-  
 ' sessions to their families, but their table had be-

“ come a snare; and to several there was left neither name nor memorial amongst us.”

‘ In religious visits to the families of friends, he was often eminently favoured and opened in suitable counsel, in an extraordinary manner; and indeed not only on these appointed occasions, but in more private conference with those of his family and his friends: it was apparent he dwelt near the fountain of divine sweetness, for words of sweet favour, edification, and tenderness, would often at such times flow from him.

‘ To conclude, he was a careful affectionate father, husband and friend, helpful in a civil as well as a religious capacity amongst his neighbours, and charitable to the poor.

‘ He departed this life in peace, at his own house in Kilconner, the 14th of the fifth month, 1762, and was interred in friends burying-ground at Bally-trumhill, in the county of Carlow aforesaid, the 17th of the same, aged 76 years.’

**T**ESTIMONY concerning JOHN RANSOME, of North-Walsham. ‘ He was educated in the profession of truth, and in his young and tender years, reached by the extendings of divine love, and happily closing in therewith, he soon gave ample proofs of its efficacy, that as he grew in years, he grew in the knowledge and obedience of truth.

‘ He came forth in the ministry about the twenty-eighth year of his age; many were the precious gifts bestowed upon him, and the testimony given him to bear was truly comfortable; his openings  
‘ deep

' deep and instructive, and he became an instrument  
 ' of singular benefit to many, from a true sense that  
 ' was given him of their states and conditions.

' As an elder and overseer, he was without reproach,  
 ' his mind being filled with unbounded charity and  
 ' love, counsel and reproof were well received from  
 ' him; and as he felt deeply for the infirmities of  
 ' all, so he exposed the failings of none. Thus emi-  
 ' nently covered with the spirit of healing, he seldom  
 ' met with an obstinacy able to withstand it. He  
 ' never designed offence to any, and if, through mis-  
 ' apprehension, it was conceived, he was unwearied  
 ' in his application to remove it; strong in the truth,  
 ' yet for the sake of it, subject to the weakest; suf-  
 ' fering all things, and in condescension, sacrificing  
 ' every selfish consideration to their help. He loved  
 ' mankind in truth, and thus qualified, he became a  
 ' pattern in word and conversation, adorning the gos-  
 ' pel he preached. He was endued with a large  
 ' share of natural understanding, which being sancti-  
 ' fied by the great and good hand that blessed him  
 ' with it, rendered him very successful in putting an  
 ' end to differences among his neighbours and  
 ' friends.

' In the nearest connections of life, he was equally  
 ' exemplary, being a tender loving husband, an in-  
 ' dulent parent, an affectionate relation, and strictly  
 ' regardful of every duty towards his servants; his  
 ' care over whom was attended with singular good  
 ' consequences. In these, and many other respects,  
 ' the loss of him is sensibly felt by us; but we firmly  
 ' believe it is his eternal gain.

' His services in the wholesome and necessary dis-  
 ' cipline established in our society, were very great,  
 ' both in monthly and quarterly-meetings. And as  
 ' he was exceeding industrious in what he believed  
 ' to be his duty, so was he likewise in visiting the  
 ' churches; devoting much of his time and outward  
 ' substance



‘ substance to that service, more particularly in the  
 ‘ last ten or twelve years of his life.

‘ He constantly attended the service of the yearly-  
 ‘ meeting in London for many years; the last time  
 ‘ of his being there, he was seized with that illness  
 ‘ which concluded his natural life; notwithstanding  
 ‘ his indisposition, he visited several large meetings in  
 ‘ Hertfordshire, Essex, and Suffolk. He got to his  
 ‘ own dwelling-house at North-Walsham, the 20th  
 ‘ of the sixth month, and departed this life the 2d of  
 ‘ the seventh month, 1762, in the fifty-second year  
 ‘ of his age. His body was interred on the 6th of  
 ‘ the same, in friends burying-ground there; a very  
 ‘ large concourse of friends and others, attending  
 ‘ the solemn occasion.’

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**A**GNES HALL, daughter of William and Do-  
 rothy Kidd, of Settle, in the county of York,  
 gave early tokens of a religious inclination and filial  
 affection; being very serviceable in her youth to her  
 infirm mother, during her widowhood, in bringing  
 up a pretty numerous family of children, she being  
 the eldest, her father dying when she was about seven-  
 teen. Her conduct may be truly said to be exem-  
 plary in plainness, moderation and industry; in  
 benevolence and unaffected piety; being of a meek  
 and quiet disposition, her words few and savory, which  
 made her company truly valuable.

About the thirty-seventh year of her age, she had  
 to preach the glad tidings of the gospel, though not  
 large or frequent for some years, yet was reason-  
 able, sweet, and edifying, much tending to encourage  
 the youth to give up the prime of life to the service of  
 truth, having to acknowledge her thankfulness to the  
 Almighty, that he had wrought a willingness in her  
 heart

heart in her early days to bow to his yoke, which she found by blessed experience to be easy, and his burthen light.

She never travelled much in the work of the ministry, but was a diligent attender of meetings near home, and very serviceable in the management of the affairs of the church.

Her indisposition of body rendered her unable to get to meetings for a year before she died. When friends visited her, though she lamented her lonely situation, and being deprived of getting to meetings, yet she had at times to rejoice, that she felt the great I AM to be near; he that had been the stay of her youth, to be a staff to lean upon in old age, and to bear her up with patience, under great affliction of body, in a lively hope and assurance of a resting place amongst the righteous.

A friend visiting her a little before her death, she was much affected with a sense of the great declension in the church, and of many superfluities that were crept in, which our ancient friends had to take up their cross unto, and bear their testimony against; the thoughts whereof much discouraged her, being convinced our principle remained the same, and that we had no nearer way now to the fold of rest than they had.

About an hour before her death, several friends visiting her, she being set up in bed, in a lively frame of mind, expressed her great satisfaction in their company, 'That she sensibly witnessed the goodwill of her heavenly Father to be near, which she had valued all her life long;' under the influence whereof she rejoiced and was comforted, and was strongly engaged on the youth's account (some young friends being present) 'That they might choose truth for their portion, and Jacob's God for the lot of their inheritance, which far exceeded every thing this transitory world would afford; and was sorry she had

‘ had not had more frequent opportunities of their company, while she had strength to express her warmth of desire for their growth in the best things, that would stand them in stead when every thing else would fail :’ and when they took their leave, she said, ‘ She was glad of this opportunity, and if she never saw them more, she hoped they should meet in a better place.’

She was soon after got up in a chair, where in a few minutes she quietly departed this life, on the 1st of the eighth month, 1762, aged seventy-six years, and was decently interred in friends burial-ground at Settle, the 4th of the same.

**S**ARAH MARSDEN, wife of Caleb Marsden, of Highflatts, within the compass of Pontefract monthly-meeting, was born in the year 1706, and being favoured with a religious education, and the visitations of truth in her young years, by yielding obedience thereto, she became a sober, grave, discreet young woman, a diligent attender of meetings, and honestly labouring to improve her time therein.

About the year 1749, it pleased the Lord to call her into the work of the ministry, which she in great fear and tenderness gave up to ; and although never large in testimony, yet she was plain, sound, and edifying, rather backward in her publick appearances, and ‘ afraid,’ as she said, ‘ to awake her beloved till he pleased ;’ but when she felt the holy fire burn, then she offered her gift, and was careful when that abated, to sit down in meetings, where too many are intent on words ; she was a diligent labourer in spirit, her very countenance being awful and affecting, and like the worthy elders and nobles of the people, Numb. xxi. 18. digging as with the staff the Lord  
had



had given her, and sometimes broke forth in solemn supplication to the great law-giver, that the well of life might spring up, which at times she was the happy instrument of effecting to the consolation of the right-minded.

She was naturally of an affable, peaceable disposition, an affectionate wife, a tender mother, and weightily concerned to train up her children in the nurture and admonition of the Lord; kind to her friends, charitable to the poor, and an example of humility, self-denial, and resignation to the divine will, and also of industry, and a prudent management of the affairs of this life.

Her last illness was long and tedious, which she endured with much patience and resignation; saying, 'My body is full of pain, yea, more than I can well bear; O the sad state of those in my weak condition, who want peace of mind! But for ever blessed be my God, who now on my sick bed answers the desire of my mind, in giving me an evidence of my peace with him, having nothing to do but to bear with patience the painful afflictions that are permitted to attend me; I find it work enough to struggle with nature, one had need have nothing else to do. My breathing and travail of soul hath often been to the Lord, that he would let me see my duty, and give me strength to perform it. If I had my time to spend over again, I know not that I could spend it much better; I can truly say, I have never been too forward in my appearances in meetings, and other things relating to the society; but always in great fear, which sometimes hath been so great, that I have been too backward, and hurt myself thereby.'

To some friends present, she said, 'Dear friends, stand in your lots, fear not man, come up in your proper places, and the God of peace will be with you, and strengthen you to perform and come up  
' in

‘ in the way of your duty to him, and one unto another ; and so you will be preserved in the pure love and unity of the one spirit.’

At another time a friend called to see her, to whom she said, ‘ Thou and I have been very near one unto another ; O my body is full of pain ! I am sometimes ready to say, Lord ! what have I done ? I want to be eased and dissolved : my stay here seems very long ; at morning I wish for night, at night I long for morning ; but yet blessed be my God, I feel his hand is underneath, and he bears up my spirit, or I could not tell how to endure my affliction.’

At another time, being very weak, she said to her husband and children, ‘ At the time of my departure be as still as you can, and feel for yourselves, and do not mourn to excess, for all will be well. Do not mourn for me ; but rather rejoice when I am delivered from these pains, for my change will be a happy one.’

One evening lying very still, those that attended her thought she had been going to depart ; but after some time she opened her eyes, and seeing her relations standing by her, she raised her voice in a surprising manner, and said, ‘ I am intirely sensible, and behold you every one, and glad I am to depart in peace ;’ and took her solemn farewell of all present, in a very loving, affecting, and cheerful manner, those present thinking the time of her departure had been very near ; but she continued some days longer, mostly lying in a still, quiet, peaceable and resigned frame of mind, patiently waiting her dissolution ; and near her conclusion, her voice being very weak, she was heard to say, ‘ O that my sweet Redeemer would come and take me to himself ! Do not hold me, let me go freely.’

She

She died the 8th of the eighth month, 1762, and was interred in friends burying-ground at High-flatts, the 11th of the same, aged 56 years.

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**G**RACE CHAMBERS, an ancient and honourable friend, of Kendal in Westmoreland, was born at Munckhelsden, in the county of Durham, she while young was virtuously inclined; and when she grew up was of a strict exemplary life and conversation, remarkable for her plainness and simplicity of apparel, manners and deportment, endowed with a good understanding and benevolent disposition, and exerted herself to the utmost of her power to be serviceable in her day, which gained her an extensive acquaintance among friends and others, having occasionally free access to several families of distinction in her neighbourhood, to whom her affectionate visits were acceptable and of service, and from whom she met with that civil and courteous behaviour which was due to one of her amiable qualities.

She had considerable skill in surgery, and in administering relief in many disorders, which she did without fee or reward; and was much devoted to visit the sick and those under affliction, to whom she was greatly helpful. Her openness and generosity to her friends, and hospitality to the poor, were very remarkable.

In the close of her time she was strong and lively in her testimony, even when bodily strength was so much abated, that it was with difficulty she got out to meetings; but having been exemplary in this and other respects, she continued so to the last.

Being far advanced in years, and attended with the infirmities incident to old age, she bore all with Christian patience and resignation to the all wise disposing



posing hand, and finished a well spent life, accompanied with the evidence of a future well-being, at her house at Sedgwick near Kendal, the 22d of the ninth month, 1762, and was decently interred in friends burial-ground at Prestonpatrick (the meeting she belonged to) the 26th of the same, aged eighty-five years.

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**A**LICE HALL, wife of Isaac Hall, of Little Broughton in Cumberland, was born the 30th of the eleventh month, 1708, at Blackhouse in Allandale in Northumberland, and daughter of John and Isabella Fetherstone, who being religious friends, carefully educated their children in the principles of truth: she was early favoured with divine visitations, and being obedient thereto, grew in religious experience to a good degree of stability and settlement therein; and having received a gift in the ministry, through an humble attention to the leading of the good shepherd, she became serviceable in the church, and freely gave up to that service, as she found her mind engaged and drawn thereto.

In her unmarried state she was concerned to visit friends twice in Ireland, most parts of England, Wales, and Scotland; was both a good example in private life, and in her publick ministry, abiding under the seasonable virtue, which rendered her conversation edifying and agreeable. After her marriage, which was in the year 1743, she remained zealous for the cause of truth, and was often concerned to travel in the service thereof, visiting several parts of her native land, and Ireland a third time.

In the year 1760 she found an engagement to visit the churches in America, which proved a very close trial, in parting from her husband and children; but

but after recommending them to the protection of that hand which is for ever sufficient, she proceeded on her voyage, and landed in America in the tenth month, 1761, and diligently set about her services, visiting the provinces generally, although weak in body, in company of a friend of Pennsylvania, named Ann Newland; and her labours of love through the different provinces were to the general satisfaction of friends, as appears by divers certificates transmitted from thence.

She was also enabled to visit many meetings in the provinces of Pennsylvania and the Jerseys, although under great bodily weakness and great exercise of spirit; yet her meek, lowly and innocent deportment, together with her lively and edifying ministry, made lasting impressions on many minds, and rendered her company very acceptable.

In the course of her visit, she was an example of great patience and humility, steady in attention to her own business, and prudent in conversation, discharging her duty faithfully in her weighty undertaking.

A little before she was confined by illness, she expressed to some friends after the last publick meeting she was able to attend, which was at Chester in New Jersey, 'That she was clear;' and although the yearly-meeting at Philadelphia was then to be held in a few days, she said, 'She could not see she should be at it.'

She got to her lodgings at Isaac Zane's in Philadelphia, the 22d of the ninth month, 1762, and her distemper increasing, notwithstanding all the tender care affection could dictate, she expired the 6th of the tenth month following. She endured her last illness, which was very sharp, without any signs of murmuring, but in lamb-like patience expressed an entire resignation in the divine will, whether to live or die.

Her body was carried to one of the meeting-houses in Philadelphia, and after a large and solemn meeting was decently interred in friends burial-ground in that city, the 8th of the tenth month, 1762.

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**B**OSSALL MIDDLETON, of Boroughbridge in the county of York, having through a long course of years maintained a steady testimony in opposition to all undue liberties, and laboured for the promotion of truth, which he was enabled to do through experience of and obedience to the divine and heavenly light : and though through extreme old age, his memory became impaired for the last two or three years of his life, yet a short account of him for the encouragement of such as may hereafter read this, claims a place in these memoirs.

He was a diligent attender of meetings, and peculiarly qualified for the support of discipline, awfully waiting for the arising of that divine power, which is unerring to direct in judgment.

He twice suffered imprisonment for the non-payment of a priest's demands, about eleven years, which he bore with much Christian patience and resignation, being exemplary in suffering, and fervently desiring his adversary might be forgiven.

About the seventieth year of his age, his mouth was opened in publick testimony, which was sound, refreshing and edifying, greatly to the satisfaction of the right-minded ; and as he bought the truth, he was careful not to sell it ; so it may be justly said, truth and its friends were his beloved companions, and his conduct among men gained him love and esteem.

To



To some friends who visited him a little before his decease, he appeared to be in a still, quiet, sweet, composed frame of mind, and took his last leave of them in his usual tender and affectionate manner.

Much might be said of this worthy friend; but as his life was a series of close exercises and trials, it may suffice to say, he endured them as a man whose mind was weaned from the world, having his eye fixed on a far better country, namely, an heavenly, into which there is no doubt of his being entered.

He departed this life the 8th of the fifth month, 1763, in the ninety-sixth year of his age, and a minister about twenty-seven years, and was buried at Burton near Barnsley the 10th of the same.

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**J**OHAN GOODWIN, an ancient friend at Eskyrgoch, in Montgomeryshire, in North Wales, was early favoured with the blessed visitation of truth, and by faithfully adhering to the dictates thereof, he experienced its effects to be redeeming him, and purifying him as a vessel for the great Master's use; so that about the 27th year of his age, he was called to the work of the ministry, in which through faithfully and diligently waiting for all-sufficient help, he became an able minister of the gospel, and was instrumental to turn many from darkness to light, and from the power of Satan to the power of God, that he might well be numbered among the valiants of Israel; often visiting the Principality of Wales, and in the younger part of his life, diverts parts of England. He filled up the several duties of life with good repute, being an affectionate husband, a tender father, a good neighbour: also, in a religious sense, a wise nursing father, pleasant in conversation, yet weighty and instructive to those who inquired the way to Sion; when led to

reprove, he was careful to abide in the spirit of meekness and wisdom. He was of an upright life and conversation, a fervent lover of the cause of truth and people of God, zealous of the honour of truth, and the support of its testimony in all its branches.

In his younger years, when in low circumstances, and anxious for the support of his family, he purposed removing to America (his parents, brother, and sisters, being gone thither before) but finding a stop in his mind, and feeling after divine counsel, he found it his place to settle in his native land, and it livingly arose in his heart, 'That the Lord would provide for him and his family,' in which he believed; and in the close of his days, said with thankfulness, 'The Lord had fulfilled it to him;' which is worthy of commemoration, and may serve as a way-mark to others who read this account, to have their eye to him in faith, with whom counsel dwells, for direction in all their concerns of life.

He continued fresh and lively to old age, and about three weeks before his decease, at the last publick meeting he attended, he was enabled to bear testimony in the life and power of truth, in a remarkable manner, to those present, amongst whom were divers not in society with us; and after meeting said, 'He was fully clear of the people, and released from that service;' signifying, 'His time here was near a conclusion, and that now after a painful affliction he should soon be at rest with the righteous, for which he longed;' yet said, 'Let patience have its perfect work.'

During his illness he appeared to be in an heavenly frame of mind, abounding with praises to God for his continued mercies; often expressing, 'How valuable the enjoyment of the love of God is on a dying bed.' He desired his love might be remembered to his brethren and sisters in Christ, being

sensible

sensible and clear in his understanding to the last hour.

He quietly departed this life, as one falling into a sweet sleep, the 7th of the twelfth month, 1763, and was buried in friends burial-ground at Llwyndee, the 12th of the same, aged about 82 years.

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**C**ATHARINE BURLING, daughter of John and Ann Burling, of the city of New-York, in America, was taken ill of a slow fever, which weakened her gradually, so that (to use her own expressions) she was reduced step by step; all means used for her help proving ineffectual.

When she was brought low, and her recovery appeared doubtful, she was for a time under great exercise of mind concerning her future state, and prayed to the Lord for a little more time, and that she might witness a better state; which he was graciously pleased to answer, not long after, saying, 'Her mind was changed.' She came to witness the child's state, filled with innocence, abounding in love, often saying, 'My mind is like a little child's;' and her heart came to be filled with the love of God; and in the aboundings thereof, for several weeks before her departure, she was at times enabled to declare of the Lord's goodness to her in a wonderful manner; and also to exhort many, who came to visit her, to 'amendment of life, that when they came to lie on a sick bed, they might be made enjoyers of that peace she was then made a partaker of;' often saying, 'She felt his peace flow in her mind as a gentle stream, and that her cup run over.'

Though order of time may not be kept strictly to, yet many were the sweet expressions which this young woman



woman uttered, some of which, as near as could be remembered, are as follows, viz.

‘ Many wearisome nights have I gone through, and  
 ‘ have watered my pillow with my tears. I was long  
 ‘ in doubt of my eternal hapiness, and in the time of  
 ‘ greatest distress I cried to the Lord that he would  
 ‘ be pleased to lengthen my time a little longer, that  
 ‘ I might be more fully prepared, and he was graciously  
 ‘ pleased to hear and grant my request; and  
 ‘ now he has been pleased to grant me a full assurance  
 ‘ of it, and to lengthen my time, that I might speak  
 ‘ of his goodness to others, and tell what he has  
 ‘ done for my soul; O praises, praises, praises, be  
 ‘ given to his great and glorious name! my tongue  
 ‘ is too short by far, O if I had the tongue of an  
 ‘ angel, I could not sufficiently express my gratitude  
 ‘ to that gracious God who has been thus pleased to  
 ‘ favour me in so eminent a manner!

‘ My disorder is very changeable, very flattering  
 ‘ it would be to some, but it does not flatter me; I  
 ‘ am resigned to the Lord’s will, let him do just as  
 ‘ best pleaseth him with me, his poor frail creature.  
 ‘ A few days ago, when I thought I was just launching  
 ‘ into eternity, that boundless ocean of eternity,  
 ‘ I prayed to the Lord that he would be pleased to give  
 ‘ me a little longer time, and he was graciously pleased  
 ‘ to hear and grant my request. The work of regeneration  
 ‘ is a great work, I know it now experimentally,  
 ‘ I am become a new creature, new thoughts,  
 ‘ new desires, my affections set upon things above;  
 ‘ I have a new name written in the Lamb’s book of  
 ‘ life, and the white stone is given to me.’

She at the same time advised her brothers and sisters to plainness of speech and apparel, saying,  
 ‘ Remember our blessed Lord, that great pattern of  
 ‘ plainness, who when on earth went up and down  
 ‘ doing good, and wore a garment without a seam;  
 ‘ he was crucified, he was nailed to the cross for our  
 ‘ sins, for my sins: O love inexpressible!’

During

During the last five weeks of her illness, she was frequently speaking of the Lord's goodness to her, she being favoured in an extraordinary manner; often saying, 'I have nothing to do with this world; O let my time be employed in praising the Lord, and telling of his gracious dealings with my soul!'

One evening her father was sitting by her bedside, she said to him, 'Thou art my father, but now I have another father, I have an heavenly father; I love thee dearly, but I love him much more; O he is the chiefest of ten thousands!'

She would often say, 'I am thankful to the Lord for all his favours conferred on me, and when I do not speak, I am thankful in my heart, and that is more than words; the Lord does not require lip honour, but when my heart is filled, I cannot help speaking.'

At another time, 'Many are the changes and vicissitudes I do experience, and what may come next there are none of us knows; but I am resigned and thankful for all his mercies, his poor frail creature: he must do with me just as he pleases; we should be thankful for all the Lord's favours. I hope and pray that I may be kept thankful and humble, meek and low, before him, waiting for my change, and a happy change it will be to me.'

One morning, as her mother and sisters were putting on her clothes, she desired them to stop, and then expressed herself to this effect: 'I now no longer wonder that the martyrs could sing in the flames, I could do the same; I think I could go through burning flames, if required, for the love of Christ; O it is inexpressible!' and spake much more, and then prayed in an extraordinary manner.

At another time she spoke to this purpose following: 'Now I know how precious the soul is; O that people would prize their time, and prepare while health is granted them! I bless the Lord I  
' am

‘ am prepared, if he is pleased to call me the next moment, I am ready; but I am thankful for the little time he has granted me to be with you: but, O how shocking, how horribly shocking must it be for such poor souls who are unprepared, and deprived of their senses at such a time as this!’

She often exhorted and advised many young people, at different times, against reading romances and idle books, saying, ‘ It has been the greatest trouble and exercise of mind to me, more than any thing I have done; it has cost me many a wearisome night, and many a bitter tear, though I have never read but a few, and those that were deemed the most harmless; I know there are some who deem them innocent amusements, and say those books are instructive, and there are good morals in them: but, O must we go to such books for good morals! read the Scriptures, which are the best of all books, and there are other good books.’

One who used the sea, coming into the room, and standing by her bedside, after a few minutes she spoke to him to this import: ‘ Thou art one that saileth on the great waters, and there thou may see God’s wonders in the great deeps; and thou art much in company with sailors, and such like men, and I know they are light and frothy in their conversation; I desire thee to keep thy mind watchful, and near the Lord, which if thou doest, thou wilt be preserved in his fear.’

When she mended, after a severe turn of illness, one evening, she called her little brothers to her, and kissed them in a very loving manner; and then being removed to the bedside, as she sat thereon, she said, ‘ O I am full of love! I feel a degree of divine love.’ A neighbour being in the room, noticing how easy and composed her countenance was, she answered, ‘ How can my countenance be sad when my mind is at peace?’ the neighbour answering, ‘ Which the world



‘ world cannot give,’ she returned, ‘ No, nor take away.’

Two neighbours, not of our society, coming into the room, she spoke to one of them, saying, ‘ Thou sees me very weak and low, but my mind is at peace, sweet heavenly peace of mind ; I hope and pray that thou may feel the same when thou comest to lie on a sick bed.’

Through the prevalence of her distemper, and for want of sleep, she became delirious for some days, with small intermissions ; and then at such intervals she seemed filled with divine love. The last day before her departure, she bid her sister tell her mother, ‘ I am resigned, patiently waiting, and quietly hoping for my happy change.’ A little before her departure, she told her father, ‘ she was not afraid to die :’ soon after, she said to one of her sisters, ‘ I feel as if I am going to Paradise.’ About noon, the same day, she desired her mother to tell a friend present, ‘ That she should go easy and to rest.’

She departed this life without sigh or groan the 16th of the fourth month, 1764, in the 18th year of her age ; and was decently interred in friend’s burying-ground in New-York.

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**J**OHAN ALDERSON, of Ravensfondale in Westmoreland, was the son of our ancient friends Ralph and Alice Alderson, of the same place, and was educated by them in a religious manner, who both by example and precept, were signally serviceable to him in the time of his youth, to whom he demeaned himself, as he became truly religious, in a very dutiful manner.

About

About the nineteenth year of his age, he was remarkably favoured with an humbling visitation from on high, and keeping under it, he became fitted for the work of the ministry, into which he was called about twelve years afterwards; wherein in a short time he grew skilful, and laboured with unwearied diligence, visiting divers parts of this nation several times: he also visited Ireland and Scotland; in all which there is good reason to believe his labours were acceptable, and of good service to the churches. In time of silence he was steady in a fervent travail of spirit before the Lord; was often enabled to unfold the deep mysteries of the kingdom, and the work of regeneration; and also strongly to press friends to a steady watchfulness against the many subtle wiles and temptations of the enemy of man's happiness.

In the beginning of the year 1764, although under great weakness of body, he found a concern to pay a religious visit to friends in the southern parts of the nation, and in company with his beloved friend Anthony Mason, he came to London, but under great indisposition, being able to attend but a few meetings in that city, in which he appeared in publick testimony, to the comfort and satisfaction of many, particularly in the meetings of ministers and elders; but his natural strength decreasing, he was confined about seventeen weeks at the house of our friend Thomas Jackson, where all necessary care and assistance were administered to him.

In the course of his illness he was led under the influence of divine love, to leave a few hints respecting the beginning and progress of truth upon his soul, and expressed himself to this effect: ' That  
' he was mercifully visited with the Dayspring from  
' on high, and in the light of the Lord it was clearly  
' discovered to him, what he should do, and what  
' he should abstain from; but being addicted to  
' youthful follies and vanities, he was unwilling to  
' renounce

' renounce them, or to come up in obedience to the  
 ' advice and admonitions of his faithful and expe-  
 ' rienced parents in the truth. By his disobedience  
 ' he put out the candle which the Lord had lighted  
 ' in his soul, and continued for some time to walk  
 ' in darkness ; in which dark and wilderiness state the  
 ' Almighty, for wise purposes by him unseen, suffer-  
 ' ed Satan to try and prove him with various tempta-  
 ' tions, not only with the glory of temporal delights,  
 ' but with sins exceeding sinful in their nature. He  
 ' had received a measure of light and grace, but he  
 ' rebelled against it ; and though he was kept from  
 ' gross pollutions, yet his vain, light and airy mind,  
 ' and aspiring imagination, was unwilling to submit  
 ' to the yoke of Christ to follow him in humility and  
 ' self-denial ; and as he had by transgression against  
 ' the inward law, which is light, forfeited his right  
 ' to the tree of life, he found no way for a return but  
 ' by the flaming sword, which in an eminent man-  
 ' ner seemed furnished for him in order to divide the  
 ' precious from the vile, and which did execute the  
 ' fierce anger of the Lord upon his transgressing  
 ' nature, which was strong and unwilling to have  
 ' sin destroyed both root and branch. For some  
 ' time the Lord executed his just judgments so that  
 ' his mercy was clear gone from him, which  
 ' brought him to despair of attaining life eternal.

' But when the Almighty (who redeems Zion  
 ' through judgment) was pleased to say, it was  
 ' enough, and this dispensation of condemnation had  
 ' humbled his spirit, and bowed his neck to the yoke  
 ' of Christ, by the powerful operation of whose spirit  
 ' he became as clay in the hands of the potter ; and  
 ' though the ministration of condemnation had been  
 ' grievous, he could now sing of judgment and  
 ' mercy. And as he kept faithful to the discoveries  
 ' of the light, which now shone brighter to the perfect



‘ day, he was preserved therein from turning again  
 ‘ to folly, knowing by purchased experience, that all  
 ‘ who are saved from sin, and persevere in a life of  
 ‘ righteousness, must walk steadily in the light of the  
 ‘ Lord.

‘ While he was in the employment of a shepherd,  
 ‘ being alone, he was by the love of God so power-  
 ‘ fully attracted to love him again, and all mankind,  
 ‘ that under the sacred influence and holy anointing  
 ‘ thereof, he found the gospel of salvation flowed  
 ‘ universally towards all, and the word of life sprang  
 ‘ and flowed in his soul as if he had been preaching  
 ‘ to many people.’

Thus this dear friend became qualified for the  
 work of the ministry, a dispensation of which was  
 given to him, that he might show unto man the  
 way of life and salvation.

Much excellent counsel and advice also dropt from  
 him, in the course of his illness, to ministers and  
 elders in their various states and allotments, his  
 understanding and memory being preserved clear and  
 strong to the last, being also blessed with remarkable  
 serenity and calmness in that proving season. To-  
 wards the close of his time, after commending every  
 one to God, and to the word of his grace and  
 good spirit, he added, ‘ for whose sake,’ says he, ‘ I  
 ‘ have travelled in the deeps ; and now in the seem-  
 ‘ ing conclusion of my time, I witness renewed  
 ‘ peace and divine refreshment, and with my lan-  
 ‘ guishing breath, under the influence of gospel love,  
 ‘ I am enabled to pray for the peace of our Zion,  
 ‘ that truth and righteousness may prosper within  
 ‘ her gates, and the salvation of our God may be  
 ‘ yet appointed as walls and bulwarks about her  
 ‘ city. This is what I continue earnestly to wish,  
 ‘ not only for my brethren and fellow-members, but  
 ‘ for every one who may receive the invitation of  
 ‘ God’s love, and be obedient to the dictates of his  
 ‘ Spirit,

‘ Spirit, and so become inhabitants of this holy city,  
‘ the city of the great King, who is ever worthy to  
‘ rule and reign in the hearts of his people :’ then  
adding, ‘ thus having relieved my spirit, there re-  
‘ mains nothing but to desire my endeared love may  
‘ be remembered to my affectionate wife, who,’ says  
he, ‘ I desire may not grieve beyond measure, but  
‘ freely resign me into the hands of my faithful  
‘ Creator ; also to my dear children, with my dear  
‘ aged parents and relations according to the flesh ;  
‘ telling them, that through the continued loving-  
‘ kindness of a merciful Saviour, it is well with  
‘ me, and I am favoured with a comfortable evi-  
‘ dence, that if I am removed with the present  
‘ weakness of body, he will receive me into the  
‘ arms of his mercy ; and that I go to their God,  
‘ and my God, to their Father and my Father, to  
‘ join the heavenly host, in ever magnifying his  
‘ love and mercy, who hath loved and washed us  
‘ in the blood of the immaculate lamb : to whom,  
‘ with the Father, through the holy Spirit, be glory,  
‘ honour and praise, now and eternally in the hea-  
‘ vens. Amen.’

He departed this life the 26th of the fourth month,  
1764, about midnight, and his body was interred in  
Bunhill-fields the 30th of the same, after a large and  
solemn meeting at Devonshire-house, held for that  
purpose ; aged near forty-three, and a minister about  
twelve years.

See an account concerning him in print, intitled,  
Some useful Observations and Advices.

**S**TEPHEN SEDGEWICK, an ancient friend belonging to Bentham monthly-meeting in Yorkshire, was born about the year 1684, and educated in the way of truth, as professed by us; and when very young became concerned to live a sober and religious life, frequently seeking solitary places to pour forth his soul in supplication to the Lord, that he might know an inward acquaintance with him for himself; and as he grew in years, he grew in saving knowledge, so that about the 20th year of his age his mouth was opened in ministry, and through faithfulness he became an able minister of the gospel, having frequently to declare to others what the Lord had done for his soul, to the encouragement of the weak and sincere mind.

He laboured diligently, and visited most of the meetings in this nation, Scotland, and Ireland, and was frequently engaged in visiting the families of friends; in which service he was eminently qualified.

During the latter part of his life he was afflicted with bodily weakness, yet still continued a constant attender of meetings, both for worship and discipline; and it was clearly observable, the nearer he grew towards his final change, the more lively and bright he grew in his gift in the ministry.

His life and conversation was remarkably regular and inoffensive, his benevolence extended to all, whereby he obtained a good report and esteem.

During his last illness he often declared to those who visited him, 'That his day's work was done; that he had nothing to do but die; and that he was in true peace with the Lord and all men.'

He departed this life the 10th of the fifth month, 1764, and was buried in friend's burial-ground at Lower Bentham, aged about 80 years, and a minister 60 years.

ELIZABETH



**E**LIZABETH KENDALL, late of Manning-tree in Essex, was convinced of the truth in her young years, although in the beginning she was not sensible what it was that followed her with reproofs, if at any time she missed or turned her feet out of the way which she was convinced she should walk in; which brought great anguish upon her tender mind, and made her to seek solitary places to pour out her tears before the Lord, who heard her prayers and supplications for preservation, and was her alone helper.

Her parents not being at all sensible of her trouble of mind, and that it was for her soul's sake, that it might rest in the day of trouble, began to be very harsh with her, by threatening and using all endeavours to drive her from such thoughtfulness, fearing it would be her ruin. But powerful was that good hand and arm which was made bare for her support, so that the more her suffering increased, the stronger she grew.

At this time she was quite unacquainted with friends, not knowing there were such a people; but some time after her parents removing her to a place near which some friends resided, she became acquainted with them, in whose company she was often refreshed, and her afflicted mind much comforted; and hearing of a meeting, she found means to get to it, in which (though there were but few words spoken) she was melted down as wax before the fire, not wanting to hear words; but was sensible these were the people she was to join with, which she did for peace sake about the 19th year of her age. Then did her sufferings increase by her parents, but in a more severe manner from her father, he having a great dislike to the name Quaker, saying, 'I had rather she had been any thing but that;' and spoke

much against them; yet she was steady and immovable, many times having much to say in vindication of the truth; but he could not bear it, therefore was more severe against her.

About the 21st year of her age, she came forth in a publick testimony, to the great comfort and satisfaction of friends, which occasioned a fresh trouble to her parents, and made her sufferings still greater from them; yet it did not alter her steady resolutions in pressing forward in that which brought peace, neither occasioned her to shew any uneasiness to her parents.

One day her father being in great warmth, took her by the arm, and thrust her out at the door, saying, 'Let me never see you more, if you do not leave the Quakers;' she patiently bore it, and went to a friend's house, who gladly received her until further way was opened.

After some time it pleased the Almighty to grant her father a visitation of the Dayspring from on high, which brought him to a sight of his state and condition, and made him seek a place of repentance. He became willing to suffer and to endure the cross, and betook himself to a very circumspect way of life; and after a considerable time, hearing his daughter was to be at a meeting near where he resided, privately got to it; in which she was favoured to bear a living testimony to the truth, and was made instrumental to his being fully convinced. After meeting he embraced her with tears, saying, 'My dear child, hold on thy way, fear no man, thou art in the right:' and from that time he constantly went to meetings, and continued faithful to the end of his time. Some time after his wife, one son, and another daughter, joined friends.

After some time she settled at Bradfield near Manningtree in Essex, and being freely given up to the Lord's requirings, grew much in the truth: her testimony

mony was large, lively, and powerful, to the great comfort and satisfaction of the honest-hearted. She was often concerned to go forth and leave all that was near and dear to her behind; was several times drawn to visit friends in this nation, once in Ireland, twice in Wales and Scotland, and in all was well received; appeared much to the consolation of the afflicted, but as a sharp threshing instrument to the careless, and to the stirring up and awakening many.

A pattern of plainness and true humility, zealous for promoting the truth, having no greater joy than to see its professors prosper in it, nor spared any pains to admonish or rebuke where occasion required.

For several years before her decease she was attended with great bodily weakness, yet as long as it was possible to be taken to meetings, she did not give it over: soon after her being disabled from attending meetings, she was taken with something of the palsy, which affected her speech, so that she could not well express herself, but was sometimes understood to say, 'I love; I love all:' nothing more pleasant to her than to see her friends. She was often retired in her mind, sweetness appearing in her countenance; a pattern of patience, not finding fault with what was done for her, nor heard to say it was hard she should be afflicted with so many weaknesses; but always appearing in an easy frame of mind with great pleasantness, endeavouring to make those about her sensible she counted it a great favour she was so provided for.

She departed this life the 19th, and was interred the 24th of the second month, 1765, in friends burial ground at Manningtree, about the 80th year of her age, having been a minister 58 years.

GHARRETT



**G**HARRETT VAN HASSEN, an ancient friend of Dublin, was born in Holland. He was a signal instance of the mercy and long forbearance of a gracious God, having been favoured with a divine and powerful visitation about the 40th year of his age, and thereby reclaimed from a state of unregeneracy and sin, and witnessing true repentance. He joined in society with us the people called Quakers, and through faithfulness, being led on in the paths of piety and love to God and men, he received a gift in the ministry in England, and about the year 1737, he went to Ireland, and for the most part of the remainder of his time resided at Dublin.

He was a fervent labourer in the ministry, and zealous in his testimony against the inordinate love of the world, affectionately tender to the youth, and was often concerned for their preservation.

He visited the meetings of friends in Great Britain; and in the year 1747 he performed a visit to most or all the families of friends in Ireland; and also to such as had by misconduct justly incurred the censure of the society; in which labour he was well received, having extensive charity.

During the latter part of his time, he was greatly afflicted with bodily infirmities, disabling him in a great measure for publick service; but he still retained his love to God and the brethren, and at or near his conclusion had the comfortable assurance of his approaching removal to a better state, which he signified by the following expressions, among others: 'I am going to your Father, and my Father: to your God, and my God: I die daily, nevertheless I live, and not I, but Christ liveth in me.'

He departed this life the 30th of the sixth month, 1765, aged about 70, and a minister upwards of 28 years.

RACHEL

**R**ACHEL CHANDLER, formerly PEN-FOLD, was born at Guilford in the county of Surry; her mother dying when she was young, subjected her to many inconveniences, which she occasionally mentioned; but being favoured with an early visitation of divine love, was preserved from the grosser pollutions of the age, and by gradually submitting to the sanctifying operation of truth, was fitted for the work of the ministry, and diligently labouring to improve the talent committed to her trust, in due time became an able minister of the gospel, sound in doctrine, rightly dividing the word of truth. She travelled through divers parts of this nation in full unity with her friends, and to the peace and satisfaction of her own mind.

Her ministry was attended with a lively demonstration of the spring from whence it flowed; she was often favoured with near access to the throne of grace, in fervent supplication for the restoration of Zion to her primitive purity and beauty; and in commemoration of the Lord's goodness to her through the various dispensations of his Providence, would frequently exhort the youth to remember their Creator in the days of their youth, and dedicate the prime of their days to his service.

She was a nursing mother to the tender and well-inclined, and a true sympathizer with the bowed down and afflicted in spirit; but a sharp reprover of the rebellious and stiff-necked, an affectionate friend and kind neighbour, a pattern of industry, humility and self-denial, a good example in discharging the several relative duties suitable to her station and circumstances in life, which made her beloved both by friends and others.

She was long afflicted with a fore disorder, which rendered her incapable of travelling for a considerable time; but she constantly attended her own meeting;  
and

and after, when her inability increased, the meeting was held at her house, where she frequently appeared in publick testimony, under a living sense that the Lord had not forsaken her in this time of outward affliction.

To her husband and a friend who came to see her, she said, ‘ If she died then, her desire was that they would look to their own standing, and not grieve for her, but rather rejoice she was landed safe from a world of peril and difficulty, a life of temptation and probation; that the last thing she had to struggle with was death, and that was made easy, the sitting thereof being taken away.

At another time, being in great pain, ‘ O if I had my peace to make now, what should I do ! It is enough to bear the infirmities of the body, without the load of a guilty conscience.’ Being a little easier, she said, ‘ That her pain was often very strong, yet at times she witnessed great sweetness, which supported and enabled her to bear her affliction ;’ further adding, ‘ A little of the balm of Gilead was very comfortable to her, and that she longed for the time to come, when she might drink large draughts of water from the well of life.’

She was several months confined to her bed, but bore her affliction with remarkable patience and resignation, and continued sensible to her end, departing this life the 18th of the fifth month, 1765, and was interred in friends burial-ground at Kingston the 24th of the same, aged forty-two, a minister sixteen years.

A few months before her death, she drew up a brief memorial of the gracious dealings of the Lord with her soul, which she desired might be communicated to friends, and is here annexed.



A brief Memorial of the Lord's gracious Dealings with RACHEL CHANDLER, formerly R. PENFOLD, late of Esther in Surry, written by herself a few months before her decease, and at her particular request communicated to friends.

‘ WHEN I consider that the grave cannot celebrate the praise that is due to the Lord, on account of his gracious and merciful dealings to my soul, I am inclined to say so much on God's behalf, as may suffice to let mankind know, that he of his own free mercy first visited my soul, when it was gone very far astray from the right path; and at about the seventeenth year of my age, laid the axe to the root of the corrupt tree, and shook my sandy foundation, so that my feeble building, grounded on profession and name, was made to totter, and I to cry out in the anguish of my spirit, What shall I do to become what I ought to be, that so I might obtain favour and peace with God! And such was my sorrow night and day, that I often wished I had never been born, or that I had died very young before I had knowledge of good and evil; for now that the book of the law was opened, the commandment came, sin revived that had been hid and covered with a fig leaf covering, and I died, and as one sensible of the terrors of the Lord, I often cried, “O wretched creature that I am! who shall deliver me from this body of sin and death?” Thus went I secretly mourning on my way for a long time, while my adversary laid many baits in my way to catch my unwary feet; yet when ever I yielded to the forcible power of conviction, though in ever so trivial things, I found peace; but as I had gone a great way from the father's house, so I had a great way to come back, and it took up much time, for there was long war  
‘ between

‘ between the house of Saul and the house of David ;  
‘ but blessed be God, the Father and Fountain of  
‘ life, the house of David grew stronger, as the  
‘ house of Saul grew weaker, so that in time my  
‘ enemies were discomfited, and what I had seen  
‘ and heard in secret at the bottom of Jordan, and in  
‘ the depth of the sea, was I required to proclaim  
‘ as on the house-top ; which was so weighty an  
‘ engagement, that it took up much time to be fitted  
‘ for, lest not being rightly prepared, I should be  
‘ drawn in a forward zeal to do that which was not  
‘ required of me, as poor Uzzah did, or being rightly  
‘ anointed; yet through a forward mind to be doing,  
‘ should be hastily drawn to offer sacrifice before  
‘ Samuel came : so that after repeated manifestations  
‘ and convincing circumstances had been afforded,  
‘ yet the confirming evidence being wanting, I durst  
‘ not appear in publick testimony for God, until  
‘ Gideon like, I had tried the fleece every way, by  
‘ which the long forbearance of the Lord was dis-  
‘ covered to me-ward, who knew my with-holding  
‘ was not from obstinate rebellion, but through fear  
‘ of taking that on me which I was not called to,  
‘ and that my desire in doing his work was that I  
‘ might be his servant, and found answering the end  
‘ for which I was made ; that rightly improving my  
‘ talent, I might at last have an entrance into the  
‘ joy of my Lord : and at length having waited the  
‘ season for the accomplishing the work of manifest-  
‘ ing my love by my obedience, I gave up in great  
‘ weakness and trembling to speak a few words  
‘ in meetings in the twenty-sixth year of my age,  
‘ and had great peace in so doing ; and although I  
‘ have never been called to much service, yet having  
‘ one talent committed to my trust, I have found an  
‘ absolute necessity to improve the small portion of  
‘ grace received, and also to watch and guard against  
‘ temptations, which I have had my share of many  
‘ ways,

ways, but find none more dangerous nor subtle  
 than self, the most cruel foe, of which I am the  
 more free to speak, in order to inform others, that  
 they may beware and not attribute that honour to  
 self which belongs to God. I have seen it in many  
 shapes, had many a combat with it, and do rejoice  
 in this, to see it under foot, and the Lord to be  
 uppermost; there self is of no reputation; and that  
 I may still witness this, that as my eye has been  
 steadily fixed on my good guide, who first found  
 me out when alone in a desert land, and a concern  
 hath been raised to follow him only in the way of  
 his leadings, so he also may have the glory and  
 praise in the conducting me safe thus far on my  
 journey through many difficulties and straits, which  
 but only to look back upon, makes me shudder at  
 them, insomuch that approaching death appears a  
 pleasant release from a world of trials and beset-  
 ments, which while here we are liable to; and am  
 ready to conclude my work is almost done, my  
 day near at an end, my sun nigh setting, in which  
 the curtain of the night will be drawn over my  
 earthly tabernacle, which pain and weakness make  
 to shake, so that I suppose what I do, I had need  
 do quickly, for no device or work can there be  
 done when the spirit is departed; wherefore having  
 love to my fellow-citizens, as well as good will  
 to strangers, am willing for their encouragement  
 to leave this small hint of the goodness of God to  
 a poor worm, who am far from being able to speak  
 one half of what hath been done for me, only that  
 men may glorify God when they find my footsteps,  
 and consider that as weak as I have been, yet the  
 great condescension of divine wisdom and omni-  
 potence is such, that now being confined as a pri-  
 soner at home by my incurable malady in the flesh,  
 my spirit is at liberty to praise God and give glory  
 to him, under a renewed sense that I have so far



‘ fought the good fight, and have been hitherto  
 ‘ helped to keep the faith, and I feel peace to be my  
 ‘ reward, which makes ample amends for all my  
 ‘ sorrows, yea, and present pain, “ Hallelujah to  
 “ God on high, peace on earth, and good-will to  
 “ men,” faith my soul : O let all cleave to him as  
 ‘ to a most sure and certain guide, who will not  
 ‘ leave *his* comfortless, blessed be his name ! but  
 ‘ will come again and cause them to rejoice, and their  
 ‘ joy shall exceed the joy of harvest, when corn and  
 ‘ wine increase.

‘ RACHEL CHANDLER.’

Esher, ninth month, 1764.

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**D**AVID COULSON, was born at Nottingham, the 9th of the fourth month, 1713, of religious parents, and educated in the way of truth ; in his youth he was strongly addicted to vain amusements and company, gratifying himself therein for some years : his father dying when he was young, he was much laboured with by his tender mother, who with many tears sought his reformation, and which often affected him for a short space ; but still his inclination to vanity was so great, that he stifled the convictions of truth.

About the twenty-first year of his age, happening to lodge in a damp bed, an inflammation in his eyes followed, by which he lost his sight, and being visited with sickness was reduced very low ; nevertheless he did not break off from his companions, their vain conversation serving for an excuse to divert him in his dull situation, and although pain and sorrow of heart were often his portion, yet it was hard for him to take up the cross and follow Christ in the way of self.

self-denial, until about the twenty-sixth year of his age, when a powerful visitation was extended, that he dared no longer to resist, and he had to see that if he did not join in therewith, it would be the last visitation that would be afforded; he therefore consulted not with flesh and blood, but gave up to the heavenly vision; of the humiliation of which day, he would often speak with reverence and gratitude.

About the thirty-third year of his age, his mouth was first opened to declare to others what God had done for his soul, and a concern was soon raised in him to visit the churches, which notwithstanding his want of sight he gave up to; and excepting Kent and Suffex, he visited all the counties in England, and some of them divers times; and through the merciful care and protection of his great Lord and Master, he was so preserved, as never to meet with any fall or accident to lay him up one day in all his travels.

For some years before his death, he was afflicted with a sharp painful disorder in his stomach and bowels, which rendered travelling on horseback impracticable, yet occasionally attended some neighbouring or the quarterly-meetings he belonged to; under all which he had to remark, 'That he had not neglected his day's work, in which,' he said, 'he found peace; and that he could say without boasting, he never had omitted any thing that he apprehended his duty.'

The next day after his return from the circular meeting at Stourbridge he was taken ill, and continued so for some time, but at times got out to meetings. On the 24th of the eleventh month, 1765, in the afternoon he went to meeting, and in the evening had an acceptable time in the family, in which the divine life spread like the odour of the precious ointment, to the affecting many minds.

In the course of his illness he dropped many heavenly expressions, some of which follow :

‘ O ! it is a good thing to live near the Lord while in health, for I find it now enough to do to grapple with the pain of the body ; but I thank God I am quite easy whether I live or die, death is no terror, for my life is in Christ, and the Lord sweeteneth every bitter cup : but it is not so with those who follow lying vanities, for they are forsaking their own mercies. The Lord can bring low, and can raise again at his pleasure. If I should at this time be restored, I hope I shall be more redeemed and brought nearer the Lord in that pure covenant of life. I often think what will become of them that are lukewarm in religion, for if we keep ever so near the Lord, and serve him with all our mind and strength, we have nothing to spare ; no, no ; we are but unprofitable servants, we have done but that which is our duty. I pray God support me under all the trials and exercises of this day.’

To one who attended him, he said to this effect : ‘ Keep near the Lord, and seek him with all thy heart, for thou knows not how soon the messenger may come, whether at midnight, at cockcrow, or at the dawning of the day. O let nothing hinder thee from seeking him ! Look not at thy poverty, for what signifies all the greatness and riches of this world, if we keep near the Lord, he can be abundantly more than this unto us.’

To another he said, ‘ O poor girl serve the Lord ! Thou canst never do any thing better ; the Lord loves an early sacrifice, give him therefore the sacrifice of thy youth. I can say nothing more than to desire you to keep near the Lord, for I wish you all well ; the Lord has been my strength and preserver, my all in all, the Lord is my shepherd.’

To



To some friends coming into the room: ‘ Now friends, do you think it is fit to put off repentance to such an hour as this ? O it is a sad thing ! for we all know we must die, it cannot be otherwise with any. But if we take not up our daily cross and be regenerated and born again, we cannot see the kingdom, much less enter into it. The Lord can bring low and raise again, blessed be his holy name, his holy will be done, come life, come death.’

The latter part of the day he spoke little, but lay in a sweet disposition, desiring to be still, was sensible to the last, and quietly departed this life, as one going into a sweet sleep, about the second hour in the morning, the 9th of the twelfth month, 1765 ; aged 52, a minister 20 years.

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**L**UCY ECROYD, wife of John Ecroyd, of Edge-end in the county of Lancaster, and daughter of James and Ann Bradley, of Bromyard in Herefordshire, was mercifully visited with the manifestation of divine grace while very young ; also the tender care of an affectionate parent, who watched over her children for good, was blessed to her in an eminent manner : the wholesome advice she was frequently concerned to administer, made deep and awful impressions on her mind, though she was soon deprived of this great blessing, her mother dying when she was about thirteen years of age ; after which being exposed to unprofitable company, she found the truth of the apostle’s assertion, that “ Evil communications corrupt good manners ;” for she was thereby drawn into vanity, leavened into the spirit of this world, and too much attached to its

fading enjoyments. In this time of forgetfulness and departure from her first love, she met with many close inward trials and outward disappointments, finding no rest to her weary soul, till passing through judgment (by which Zion must be redeemed) and enduring many sore conflicts, her feet were mercifully turned into the way of peace.

About the 19th year of her age, her mouth was first opened by way of testimony, being a good example in word, in conversation, in charity, in faith and purity, she adorned the doctrine of our Lord. Much might be added to commemorate her worth, the innocency of her deportment, and exemplary conduct through the various parts of her service; whether in her publick station, or more private service; let it suffice to say, her heart was devoted to God, and from thence out of the good treasures thereof, she brought forth things new and old.

About the 24th year of her age she visited London, in company with her beloved friend Rebecca Smith, of Nailsworth in Gloucestershire, since deceased, where her service was very acceptable, and indeed it may be recorded to the memory of them both, they were instrumental of good to many in their said visit; and in all her services being carefully concerned to keep under the guidance of the holy hand which put her forth, she was kept in the right line, conducted therein with safety, and was favoured with the return of peace in her own bosom.

In the latter part of her life when in health, she frequently intimated a persuasion that her race was near over, expressing a fervent desire, 'That through divine mercy she might be enabled, by patient continuance in well-doing, to hold out to the end.' Thus she retained her integrity to the close of life, ever preferring Zion's welfare before her chiefest joy.

In

In her last illness she spoke but little, but her patience under such great bodily affliction, and the sweet composure of her countenance and deportment, clearly evinced she had access to the place where prayer is wont to be made.

She departed this life the 26th of the first month, 1766, and was interred in friends burial-ground in Marsden in Lancashire, aged 41 years.

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**J**OSEPH MILTHORP, a member of Pontefract monthly-meeting in Yorkshire, was educated in the principles of the church of England; but as he advanced towards man's estate, being of a thoughtful disposition, and unsatisfied with the principles of his education, he, after various researches among the different modes of profession, joined himself to the Romish church, and for divers years constantly attended their worship, and strictly observed their ceremonial institutions, for some time firmly believing Christ Jesus to be the author thereof; though at times he was led to believe there was a subduing of the passions and a renovation of heart, which the truly righteous experienced; also a fruition of inward peace, which they at times possessed: to all which he found himself, in great measure, a stranger, which caused him many times secretly to mourn and pour forth earnest prayers to the Father of mercies, that he might become a partaker of the same happy experience.

While he was thus exercised, it came into his mind to go to a meeting of the people called Quakers, for an account of which take his own words, in a letter, viz.

‘ I sat at ease a long time, yet earnestly desired  
‘ that if the Lord had any particular regard to that  
‘ people



‘ people, or approved of their manner of worship,  
 ‘ that he would make me sensible of it; and being  
 ‘ thus set, and grown weary of silent waiting, divine  
 ‘ power seized upon my body, soul, and spirit, which  
 ‘ caused me to break out into abundance of tears,  
 ‘ and my body greatly to tremble, then said I, “ O  
 ‘ Lord! Why am I thus?” To which inward cry  
 ‘ of mine, something which till then I knew not  
 ‘ (though I had often felt a measure of the same  
 ‘ power, though never to that degree) answered,  
 “ If thou did but love the Lord thy God with all  
 “ thy heart, mind, and soul, that love would be so  
 “ prevalent over thee, that it would teach thee what  
 “ to do, and what to eschew:” O the surprizing  
 ‘ state I then found myself in! how was my heart  
 ‘ then filled with love, peace, and joy, unspeakable  
 ‘ and full of glory! Soon after an honest friend stood  
 ‘ up in tears and much trembling, and said, “ It is  
 “ an excellent thing if we can say of a truth, Jesus  
 “ Christ lives in us:” these words reached my state,  
 ‘ I then bowed in my mind, adoring the divine  
 ‘ power that then influenced me, and said, “ Dear  
 “ Lord! if thou art he that I have long sought and  
 “ mourned for, tell me, O thou that has ravished my  
 “ heart! what I should do to be saved, or to continue  
 “ in thy favour?” Upon which the humble Jesus,  
 ‘ the divine Bridegroom of my soul, affectionately  
 ‘ answered, “ I require no rite or ceremonial worship  
 “ of thee, but that thou give up thy heart; it is  
 “ there I would reign, it is there I would rule, and  
 “ there I would be worshipped in spirit and truth.”

It was some time before he could get from under  
 the prejudices he had in favour of the Roman church,  
 but continued to frequent both the mass house and  
 friends meetings, until through a further visitation  
 by an instrumental means, he was effectually reached,  
 became a valuable and useful member, exemplary in  
 conduct, careful to have the discipline maintained,  
 and

and at times was concerned in a short testimony, which was very acceptable; a peaceable neighbour, and being of extensive knowledge, was capable of advising in many cases, which he was always ready to do, demonstrating that the living divine principle he had embraced, led him to the exercise of every Christian virtue.

For divers years before his death, he was at times, sorely afflicted with the stone and gravel, the acuteness of which he bore with exemplary patience. His last illness was short, and apparently attended with no symptoms of death, till near the time of his departure, and though he was suddenly called, yet not unprepared, for being asked a little before his death how he was, he expressed himself thus: I am pretty 'easy, though not without some bodily pain, yet inward comfort helps greatly;' and added, 'I am weary, weary, of this world, if it would please Providence to take me to himself, O how acceptable it would be!'

He departed this life the 3d, and was interred the 5th of the seventh month, 1766, in friends burial-ground at Burton, aged about 50 years.

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**A**LICE ALDERSON, wife of Ralph Alderson, of Ravenstondale in the county of Westmoreland, was convinced of truth in her young years, and carefully abiding under its divine teachings, consistent to the advice of the wise king Solomon, "Trust in the Lord with all thy heart, and lean not to thy own understanding," she came to receive a gift in the ministry, and though for a considerable time in a few words, yet greatly to the edification of the church, and being faithful in a little, witnessed an increase therein; and clothed with the comeliness of the

the gospel, she became valuable in the Lord's house, devoting the prime and flower of her youth, her middle age, and decline of life, to his service; labouring diligently in the cause of truth, both in this nation, Scotland, and Ireland, and once in America; in all which her labours of love were well received, and tended much to the edification of the church. In the ministry, though she had not much human learning, she was frequently furnished with copious expressions, well adapted to the matter she had to deliver; deep and weighty in her delivery, and enabled to speak feelingly to the state of meetings and individuals. She was remarkably diligent in attending meetings when at home, even to old age, often signifying that she believed none would be injured thereby in their outward circumstances, as the blessings of divine Providence upon the honest endeavours of the faithful would be an ample recompense for all their labour and seeming loss of time. When old age had so far weakened her constitution that she could no longer attend meetings, she retained the divine anointing which had been her support through the various stages of life.

The last meeting she was at, being the day she took to her bed, she had to revive the encouraging invitation of the prophet Hosea, "Come and let us  
 " return unto the Lord, for he hath torn and he will  
 " heal us; he hath smitten and he will bind us up;  
 " after two days will he revive us, in the third day  
 " he will raise us up, and we shall live in his sight:  
 " then shall we know, if we follow on to know the  
 " Lord, his going forth is prepared as the morning,  
 " and he shall come unto us as the rain, as the latter  
 " and former rain unto the earth." Hosea vi. 1,  
 2, 3.

A few days before her departure, when some friends were sitting by her, she was remarkably favoured with the overshadowing of divine goodness, wherein



wherein she had weightily to caution ministers and elders to be exceeding watchful over their own spirits, strongly advising them to live in the bond of love and unity, signifying she clearly saw the subtle enemy of man's happiness endeavouring to draw them aside, in order to mar or deface that work which divine Providence allotted them to be engaged in; saying, 'That the Lord had permitted her to be buffeted and brought low, even to the gates of hell, and had again in great mercy lifted up her head and given her the glorious earnest of eternal happiness;' concluding in fervent prayer for the small meeting she was a member of, and for all the small gatherings of the Lord's people the world over.

In the time of her illness she was afflicted with exceeding sharp pain, which she bore with great resignation, often praying for patience to bear what might be permitted to be laid on her. A divine serenity and sweetness accompanied her last moments, and indeed it might be said her sun went down in brightness.

She departed this life on the 15th of the eighth month, 1766, and was honourably interred in friends burial-ground the 18th of the same at Ravenstondale, accompanied by many friends and others, aged 88, a minister 60 years.

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**M**ARY WARING, late wife of Jeremiah Waring, of Wandsworth in the county of Surry, and widow of Daniel Weston, of Ratcliffe, was the daughter of Joseph Pace, of Southwark; being favoured with an early visitation of divine love, she was clearly convinced of the evil tendency of those undue liberties whereby too many of our un-  
war

wary youth have been ensnared and gone astray; and as she submitted to the sanctifying operation of truth, her mind was redeemed from a vain conversation, and gradually fitted for the work of the ministry; and being careful to improve the gift received, she became an able minister of the gospel, sound in doctrine, and skilful in dividing the word aright.

She travelled much in the service of truth, having at sundry times visited friends in most of the counties of England and Wales, and once most of the colonies on the continent of America; in all which her service was acceptable, and she laboured much for the preservation of good order and discipline in the church. Of an open, generous, and charitable disposition, a lover of truth and the friends of it, and was much beloved by them.

In her last illness, which was lingering and painful, being confined from meeting about six months, she was favoured with some acceptable visits from divers of her friends, and would frequently say to them, 'That her mind was preserved in a calm, peaceable resignation to the divine will.'

Among other expressions of weight which she uttered, the following are remembered, viz. 'That she believed herself near her end, for she did not see that she had any thing more of religious duties to do' (meaning of a publick nature) 'for,' said she, 'when I look at our own meeting, I seem to have no concern there; and whereas I used to be anxious about the quarterly-meetings, I now scarce think of them, yet,' added, 'I wish well to the cause, and believe it will prosper, but that a trying day will come first.'

She departed this life at Wandsworth, the 9th of the tenth month, 1766, and was buried at Ratcliffe near London, the 16th of the same, attended by many friends; aged 54, a minister 30 years.

CANDIA

**C**ANDIA CORBYN, wife of John Corbyn, of the city of Worcester, was born about the year 1671, at Pontypool in Monmouthshire, and about the 18th year of her age, was reached by truth through the powerful ministry of Thomas Wilson, which taking deep root in her heart brought forth good fruits.

In a few years she received a gift in the ministry, in the exercise of which she was sound and clear, and evidently favoured with the renewings of that divine life which preserved her fresh and green; being often tenderly concerned both in testimony and supplication on behalf of the youth, that their tender minds might be preserved from the many snares that lie in the way, and be so formed and enlarged by the divine hand, as to become living branches in the true vine, and serviceable members in society.

She was frequently engaged to bear testimony to the universality and sufficiency of the grace of God, extended through the Christian dispensation to all mankind; and she earnestly laboured that friends would retain a grateful sense of the liberties we now enjoy, to hold our religious meetings without molestation; often recounting the many hardships, which she well remembered our ancient friends were permitted to undergo, for the trial of their faith.

She continued a diligent attender of meetings both for worship and discipline, in love and charity as a mother in Israel, faithfully discharging her duty towards all, hospitable to strangers, a friend to all, especially the poor, fatherless, and widow; in her connections in life, a steady pattern of piety and virtue, so that it may be said, in doctrine and practice, the dew of heaven rested on her branches even to very advanced age.



Her last illness being but short, she calmly departed this life the 28th of the fourth month, 1767, and her remains were decently interred in friends burial-ground at Worcester, the 3d of the fifth month following; aged 96, a minister 73 years.

Although no expressions of this ancient friend are preserved, yet as through a long course of years she was preserved unspotted and strong in her love, as was the case of Caleb formerly, the account is worthy of preservation, that all may see and be encouraged, that if they keep to this living divine principle, they will be enabled to hold out to the end.

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**R**ICHARD HIPSLEY, a member of Claverham monthly-meeting, in the county of Somerset, was born in the parish of Church-hill, in the said county, about the year 1708. His parents were religious faithful friends, who carefully educated him in the way of truth, and as he grew in years he grew in grace, by which his understanding was opened and enlarged; that about the thirty-fifth year of his age, his mouth was first opened in a publick testimony, in which he was very diffident and cautious. And the Lord who knew his sincerity, was pleased so to enlarge his heart therein, that he became an able minister, and being fitted and prepared, he could no longer withhold, but was concerned to visit divers parts of this nation and Ireland, to general satisfaction.

He was eminently qualified to speak a word in season, in monthly and quarterly-meetings, which he was diligent in attending, as well as frequently the yearly-meeting in London.

He was a man of a cheerful spirit, pleasant and affable in conversation, a good husband and tender father, a kind neighbour, doing to all as he would be done

done unto ; his house and heart were open to entertain his friends.

He was afflicted with a long illness, the dropfy, and was often in great pain, which he bore with much patience, believing his departure drew near, frequently expressing his resignation to the divine will, and often signified to them who visited him in his illness, ' That it appeared to him that all was well, and that ' he had nothing to do but to die.'

He quietly departed this life the 8th of the fifth month, 1767, and was buried in friends burying-ground at Sedcott, the 13th of the same, accompanied by a large number of friends and others, where several living and powerful testimonies were borne, to the satisfaction and comfort of those who were present.

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**E**DMUND PECKOVER, of Wells in Norfolk, was the son of Joseph and Catharine Peckover, both persons of great esteem in the society. He was early favoured with a divine visitation, of which a more particular account cannot be given, than is in a paper found in his own hand writing.

' The tender dealings,' says he, ' of the Almighty with me in my youth, being often fresh in my remembrance, brings a most grateful sense thereof over my mind, under which I cannot but with reverence commemorate the same. It was no small advantage to me, that I was favoured with religious and godly parents, whose concern and care to bring me, and the rest of their children, up in the nurture and admonition of the Lord, was great : and what I look upon as very remarkable, is, that before I arrived at an age, capable to retain those good and wholesome admonitions, which in the wisdom

‘ of God, they often communicated to me, I felt the  
‘ good hand of the Lord at work in me, in a man-  
‘ ner suitable to my tender capacity, impressing up-  
‘ on my heart a living sense of his greatness and good-  
‘ ness, which often brought me under much awful-  
‘ ness and fear, dreading to do any thing that I  
‘ knew was not well pleasing in his sight : herein I  
‘ could distinguish that I had peace and satisfaction,  
‘ and met with encouragement in myself, beyond  
‘ what I am able to express ; and when I had been  
‘ drawn away into any thing which tended to hinder  
‘ my growth in that which I found to my soul’s ad-  
‘ vantage, sorrow and trouble took hold of me,  
‘ under a sense whereof, I often made vows and  
‘ promises, that I would never join with the like  
‘ again, which being my first fruits before the Lord,  
‘ I believe he had a tender regard to, and often assist-  
‘ ed me to perform those covenants, which, through  
‘ some good measure of divine influence, I then en-  
‘ tered into.

‘ In the time of this exercise, great and many were  
‘ the conflicts I had to encounter with ; but, to the  
‘ praise of his great name, I speak it, his compassio-  
‘ nate fatherly care was over me, and always attend-  
‘ ed me with such a portion of his divine and saving  
‘ grace, that I knew preservation thereby, through  
‘ things of the most trying and pinching nature, in  
‘ the experience whereof thankfulness would arise.’

Thus through faithfulness to the divine manifesta-  
tions, he was early anointed to preach the gospel,  
even in his minority, while at the school of our friend  
Gilbert Thompson (mentioned in the fore part of  
this treatise) in the fifteenth year of his age. And  
as he abode in faithfulness, he increased in his gift,  
and in the year 1714, and in the eighteenth year of  
his age, in company with Edward Upsher, of Col-  
chester, he visited divers counties, and also Ireland  
about the twentieth year of his age, in company  
with



with George Gibson, as well as most parts of this nation, Scotland, Ireland and America, in the succeeding part of his time.

He was indeed an elder worthy of double honour, being of an exemplary life and unstained character, and in the exercise of his gift, frequently opened and enlarged in divine counsel, and as a cloud filled with celestial rain, to the reviving and refreshment of the living heritage of God; zealous for the prosperity of the church, and for the ingathering of all, he spared not to spend himself in the strength of his days, and divine goodness was pleased to preserve him a strong man, and an able minister for a long course of years. He usually delivered himself with great fervency, in the flowing forth of divine love upon his spirit.

About three years before his decease, he received a shock of a paralytic kind, which both in his own apprehension, and that of his friends, seemed to threaten him with a hasty dissolution; under this affecting visitation, by the account of a relation who visited him the same evening, he was graciously preserved in a broken, tender, living frame, and expressed himself after this manner: 'That he had now the satisfaction of a good conscience, and of having discharged himself in the duty required of him, according to the ability afforded him;' declaring at the same time, 'the great consolation he inwardly enjoyed.' The next morning, after a short sleep, and taking some little refreshment, he was somewhat revived, and signified, 'He was well pleased that his outward affairs were settled, and was fully satisfied with the manner in which they were ordered; that he was entirely resigned to the disposal of all-wise Providence, whether it might be to lengthen his days, or to take him hence; but he felt a blessed assurance, and found the Lord, who had been his support through many trials, from his youth to his advanced years, still

‘ to be near him, and could experimentally say, his  
‘ Redeemer lived, who hath ever been the strength  
‘ of his faithful people, and who had brought to  
‘ pass many things in his [no short] pilgrimage,  
‘ which to outward appearance seemed very un-  
‘ likely.’

After this, he lay in a sweet and quiet frame, and his pain lessening, he appeared pretty cheerful, and in time he became so far restored, as to be able to go abroad in a carriage, but with considerable difficulty to himself. And though in common conversation his apprehension and memory seemed much impaired, yet his publick appearance in meetings continued sound, consistent and favoury.

A few months before his death, he was rendered totally unable to attend meetings, and continued gradually to decline; and the gracious Lord, who had been his strength and stay in the prime of his life, supported him in his last moments, for then he appeared to be favoured with a comfortable foretaste of that glorious immortality, which is prepared for the righteous; for though he was deprived of bodily strength to speak so distinctly as usual, yet he was sufficiently understood to intimate the inexpressible joy and felicity that he felt, and seemed to pass away as with an heavenly song of divine praise in his mouth.

He departed this life at Wells, the 19th of the seventh month, 1767, and his remains were interred at Fakenham, the 22d, after a large and solemn meeting of relations, friends and neighbours. Aged about 72, a minister about fifty-seven years.

ELIZABETH

**E**LIZABETH ROBERTS, late wife of William Roberts, of Edmundsbury in Suffolk, was daughter of James Morley, of Wymondham in Norfolk. This our friend was early impressed with a sense of religion, which attending to, she grew in grace, and in the knowledge of the truth; and about the 22d year of her age was raised up to bear testimony thereto, in which she faithfully laboured in much zeal and Christian love for some years. In conduct and behaviour she was exemplary, as well as in word and doctrine instructive, devoting the prime of her youth and health to the service of truth.

About two years before her decease, she fell into a great decline of bodily strength, which disabled her from travelling; but she retained a lively sense of the divine goodness, rejoicing, 'That she had, in the 'time of health and strength, been diligent to do her 'duty, according to ability received.'

She bore her affliction, which was great, with becoming patience and resignation, and the day she died, 'prayed the Lord to be with her to the last, 'and give her an easy passage;' which, it is believed, she happily experienced, passing away without any apparent uneasiness, at the age of 41 years, the 9th of the tenth month, 1767.

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**K**EZIA DAY, late wife of Samuel Day, of Stansted-Mountfitchet, in the county of Essex, was visited in her tender years, and being faithful, had, at times, to recommend her friends to the internal teacher; and being careful not to move in the wind, earthquake, or fire, but waiting to hear the still small voice, her appearances were truly satisfactory and comfortable to the living.

In



In the course of her bodily weakness, she was enabled to bear her affliction with patience, and being weaned from a dependance on visibles, her attention seemed to be fixed on an everlasting inheritance. She was favoured with much serenity, and a comfortable evidence, ‘That he who had been her support in life, would preserve her to a happy conclusion in his favour; and that she should enter the joy of her Lord.’ Her lively exhortations and sincere breathings to God near her end, were to the comfort and edification of those present; to whom she had to declare, ‘That the truth had been her preservation until that time;’ having to acknowledge the riches of divine love. She desired, ‘That those with whom she was most nearly connected, would give her up freely, and not grieve too much, but rather rejoice in hope.’ At another time she said, ‘She hoped she had been faithful to what had been required.’

She quietly departed this life, without sigh or groan, on the 20th of the second month, 1768, and was interred in friends burial-ground at Stansted afore said, the 28th of the same, aged about 28 years, and a minister about six years.

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**B**ENJAMIN TROTTER, of the city of Philadelphia, was born in that city about the year 1699, and was one whom the Lord early visited and reached to by the reproof of his divine light and grace, for those youthful vanities and corrupt conversation which by nature he was prone to and pursued (to the grief of his pious mother, who was religiously concerned to restrain him). But as he became obedient to the renewed visitations of the heavenly call, denying himself those things he was  
reproved

reproved for, he not only ceased from doing evil, but learned to do well; and continuing faithful, became an example of plainness and self-denial, for which he suffered much scoffing and mocking of those who had been his companions in folly; yet he neither fainted nor was turned aside by the reproaches of the ungodly, which thus fell to his lot for his plain testimony against their evil conduct.

In the 26th year of his age, he appeared in the work of the ministry, and laboured therein in much plainness and godly sincerity, adorning the doctrine he preached by a humble circumspect life and conversation, being exemplary in his diligence and industry to labour honestly for a livelihood, though often in much bodily infirmity and weakness, desiring, as he sometimes expressed, 'That he might owe no man any thing but love.' His inoffensive openness and affability drawing many of different denominations to converse with him, he had some seasonable opportunities of admonishing and rebuking the evil doer and evil speaker, which he did in the plainness of an upright zeal for the promotion of piety and virtue, tempered with true brotherly kindness and charity, respecting not the person of the proud, nor of the rich, because of his riches, but with Christian freedom declaring the truth to his neighbour, and was thus in private as well as publick, a preacher of righteousness.

He at several times visited most of the meetings in the provinces of Pennsylvania and New Jersey, and some in the adjacent provinces; and for upwards of forty years was a diligent attender of our religious meetings in the city of Philadelphia, and zealously concerned for the maintenance of our Christian discipline in meekness and true charity; careful in the exercise of that part of pure religion, visiting the widow and fatherless in their afflictions, and often  
qualified

qualified to administer relief and consolation to their dejected minds.

In his publick testimony, a little before his last sickness, he expressed his apprehensions, that his time would be short, and fervently exhorted to watchfulness and care, to keep our lamps trimmed, and our lights burning, and urged the necessity of being prepared to meet the bridegroom, as not knowing at what hour he would come.

In his last sickness, which lasted upwards of six weeks, he underwent great difficulty and pain, being afflicted with the asthma and dropsy, which he bore with exemplary patience and resignation, and was never heard to utter a murmur or complaint, but frequently expressed his thankfulness that he had not more pain; and was often engaged in prayer, 'That he might be preserved in patience to the end;' which was graciously granted him, so that he was capable of speaking to the comfort and edification of those who visited him.

He departed this life in the third month, 1768; and after a solemn meeting, in which several living testimonies were borne, his remains were interred in friends burial-ground in that city, the 24th of the same, aged 68 years.

**R**EBECCA SMITH, late of Nailsworth, in the county of Gloucester, was a good example in purity of life and manners, sincerely loved the truth, and diligently sought the promotion thereof. Through the operation of divine love on her mind in her young years, she preferred the cause of truth, and about the 29th year of her age received a call to the ministry, and being inwardly sensible that a dispensation of the gospel was committed to her, she delayed



delayed not with vain consultations, but readily submitted to that proving engagement, and cheerfully surrendering her will to divine requirings, soon grew skilful in dividing the word; thereby evidently shewing to serious awakened minds, that in this, as in other religious services, the Lord loveth a cheerful giver.

She was a diligent exact attender of meetings, and there was something secretly instructive in that weighty retired manner in which she usually sat in them, often long in silence, being careful to feel divine life precede and put forth to service, and when raised in ministry, not to exceed the opening of the gift. Thus her testimony was preserved clear and edifying, truly acceptable to friends, both at home and abroad where she travelled, being also serviceable in the discipline.

Having known many deep inward afflictions and close refinings, she obtained the tongue of the learned, and often had a word to speak in due season. Thus serving her generation, she fulfilled the ministry she received, to testify to the sufficiency of divine grace, and finished her course with joy the 28th of the eleventh month, 1768, aged 54 years.

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**T**HOMAS DANN, a member of Dorking monthly-meeting, in the county of Surry, was born at Nutfield, in the said county, of honest and religious parents. In his young years he was much addicted to vanity, yet by the tender visitations of kind Providence he was preserved from gross evils; and as he grew to man's estate, through the same gracious visitations, the beauty and comeliness of this world was stained in his view, and he fitted for service, into which he was called about the 30th year

year of his age. He was a preacher of righteousness, not only in word and doctrine, but in life and conversation; a diligent attender of meetings for worship and discipline, earnestly recommending friends to an humble waiting on the Lord, for counsel and direction in the management of the affairs of the church; and though not concerned to travel much abroad, yet he visited some adjacent counties to good satisfaction. A just reprovcr of the libertine, but very tender to the sincere hearted; ready to give advice and counsel to those who stood in need; much concerned for peace, and often instrumental in composing differences amongst his friends and neighbours; a sympathizer with the afflicted, liberal and compassionate to the poor, a loving husband, and tender father; yet not indulging his children in any thing he believed inconsistent with the truth; a good master and sincere friend.

It pleased the Lord some time before his departure to give him a sense that his day was near at an end, his work almost done, and that all was well with him; and he often expressed in his illness, 'He found 'nothing stand in his way;' in the fore part of which his pain was very great, but he was fervently engaged to beseech the Lord to grant him patience, that he might endure it with becoming resignation, which was mercifully afforded him; for which, and the many repeated favours received, he had to praise and magnify God's holy name, and to declare with Jacob of old, 'That the Lord had been with him 'all his life long;' in which comfortable assurance he quietly departed this life the 23d of the second month; and his corpse, accompanied by many friends and neighbours, was decently interred at Ryegate the 1st of the third month, 1769, aged 65, and a minister 35 years.

JOHN

**J**OHAN BURTON, a member of Sedbergh monthly-meeting, in Yorkshire, was born at Dent, within the compass of that meeting. He was favoured with the visitation of divine love in his young years, whereby he came to see the emptiness of all mere outward profession and performances; and that no worship would find acceptance with his Creator, but that which is performed in spirit and truth; under the influences thereof he was brought into communion with our society, and by taking heed to the inward anointing, and abiding faithful thereto, agreeable to 1 John ii. 27. he arrived to a good degree of Christian experience, and to see the necessity of regeneration, the refining hand working powerfully in him, in order to fit him for further service, unto which he was called in the early part of his time, and became truly devoted to the great Master's use, to be led and conducted according to his requirings.

Though he had but little human learning, he was often led forth in a living powerful testimony, in matter exceedingly copious and pertinent, enabled to divide the word aright, and to speak feelingly to the states of the people, being endued with a large gift in the ministry, often dipped into great sufferings with the seed of life that lay oppressed in the hearts of many; and when he who was his life did appear, he was as a holy flame to the warming and comforting the hearts of the afflicted, and as a sharp sword to the lukewarm and careless, tender and affectionate to those who were young in the ministry, greatly rejoicing when the word of life arose in them, though declared but in a few expressions, treating them with much love and respect, lest they should sink under discouragement.

In the course of his Christian progress he had to visit Ireland, and divers of the northern counties, and



London several times: he also visited the American colonies; in all which he was conducted much to the satisfaction of friends. Though of a free cheerful disposition and behaviour, yet was he properly guarded, being a plain man, bearing a faithful testimony against the pride and vain shew of the present age. He was a man that was truly engaged for the good order of the church, and that the line of discipline might be kept to, waiting in those meetings in an humble manner for divine direction, whereby he was qualified in much love to speak with authority and judgment, being clear sighted in difficult matters.

In the latter part of his time he was much confined at home, through bodily infirmities. When visited by friends, he received them in much love, his mind still retaining strong and hearty desires that the church of Christ might flourish and appear in her ancient beauty, and Zion keep her garments unspotted of the world.

In the beginning of his illness, he, in a very moving pathetic manner, bewailed to some friends who visited him, the loss the church sustained by many pursuing the riches and grandeur of this perishing world, instead of durable riches and righteousness.

About two days before he died, he expressed himself to some intimate friends who visited him, 'That he had passed through many deep and humbling baptisms in the course of his own experience, and on the account of the backsliding of many under our name, and some of his own family; but now they seemed to him to be all over, being filled with light, divine consolation, and peace on every hand, which was enough for all; and that it would be the happy experience of all such who served the Lord in sincerity, and had Zion's welfare at heart: but, that a fearful and terrible day would overtake the careless, if there was not a turning to the Lord while the offers of mercy were extended.'

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He likewise said, ' That when he believed it his duty to leave his family, and the near connections of life, he had never omitted one journey on truth's account; which he had then great peace in.'

Thus this servant of the Lord departed in faith and full assurance of a resting-place with the righteous, the 23d of the third month, 1769, in the 87th year of his age, having been a minister about 60 years, and was interred in friends burial-ground in Dent; a large and solemn meeting being held on the occasion.

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**W**ILLIAM RECKITT, of Wainfleet, in Lincolnshire, having, through a variety of exercises, and many trying seasons, given evident marks of stability of mind, and through a firm confidence in that hand which led him forth into service, hath filled up his duty; for the encouragement of others, that they also may follow the footsteps of those that are gone, although under the most trying seasons, the following account of him claims a place in these memoirs:

He was born in the year 1706, and educated among friends, and about the 36th year of his age came forth in the work of the ministry, in much simplicity and innocency, to the satisfaction of friends, it being in the life of truth, the only authority of all true ministry, in which he laboured faithfully in divers parts of this nation and Ireland; and about the year 1756, a concern came on him to visit America, and with his friends unity and concurrence, he embarked for Philadelphia, but was soon after they sailed, taken by a privateer, and carried into Morlaix, and he, through the favour of a French merchant there, who voluntarily became his security, was sent to Carhaix, in Brittany, where he resided five months before his

liberty was obtained, during which he was preserved in meekness and innocence; and by accounts from thence, his lamb-like nature gained much on some of the French inhabitants, and led them to treat him with much respect; and he had several opportunities with them to his satisfaction, particularly with the chief magistrate of the town. In a letter to a friend he gives this account of it:

‘He asked me many questions concerning our principles, which I answered short, but so full that he made no objections, and I was thankful in my mind it was so, for it was somewhat difficult for the young man my interpreter, though he is always ready to assist me when I have occasion. When I got home to my solitary dwelling, and considered how often the Lord had appeared on my behalf, and had been my advocate, I was much bowed in thankfulness before him. I much desire I may be remembered by you,’ meaning friends, ‘for good, when it is well with you, for I am afraid I should not hold out to the end, or that I should bring some dishonour to truth. O how grievous a thing I have thought it would be, if I should now bring up an evil report of the good land, and so thereby discourage poor souls that have set their faces thither-ward! I had rather, if it was consistent with the will of my heavenly Father, be gathered home in a good time. My fears have all been concerning myself, for surely I never saw more of my own weakness, it hath been indeed a searching time to me; and yet it springs in my heart to say, If the Lord hath any delight in me, he will bring me safe through all: he knows the integrity of my heart; I did not set out in a forward spirit, but in his counsel, and in it at this time I stand; he knows best what will be most for his own honour. And as to what will become of this earthen tabernacle,

‘it



‘ it seems to be the least of my care, so that I may  
‘ finish my course with joy.’

After his return from France, he returned home, but the concern remaining, in about four weeks he came back to London, and again embarked, and arrived safe at Philadelphia in the year 1757; and after visiting most of the provinces on that continent, to the comfort and edification of friends, he embarked for Barbadoes, but was again taken and carried into Martinico, and after about two weeks confinement, through the favour of the Commissary, he embarked on board a cartel ship for the island called St. Kitt’s, where he had several meetings, and also at Nevis, where he had two meetings; at one of which a priest stood up, and addressing the people, told them, ‘ The  
‘ everlasting gospel had been preached among them  
‘ that day;’ and recommended it to the observation and practice of all present: and our friend declared, ‘ He never felt the power of truth rise so high as at  
‘ those meetings.’ After which, finding his mind clear, although he was invited to stay and have more meetings, and was told many of the inhabitants were descendents from friends, he returned to St. Kitt’s, so called, and soon after embarked for Philadelphia, and from thence for London. In about three years after, he again visited America, and divers parts of this nation.

In private life, an affectionate husband and tender father, and kind friend, adorning the gospel with a becoming conversation. Thus persevering in a course of virtue, about a year before his decease, he wrote again to the friend before mentioned in the following manner, which shews that the integrity of his heart continued :

‘ The sap of life lies very deep in the root, and  
‘ that must be waited for in those sorrowful and  
‘ pinching times I have met with; and yet I have  
‘ had

‘ had a comfortable hope raised in me of late, that all  
 ‘ would be well in the end, the prospect of which to  
 ‘ me hath seemed exceeding pleasant, and if safe,  
 ‘ should much desire it to be hastened ; but that is  
 ‘ not my proper business to look for, or desire the  
 ‘ reward before the day’s work is finished. I have  
 ‘ served a good master, but have ever looked on my-  
 ‘ self one of the weakest of his servants ; yet have  
 ‘ endeavoured to come up in faithful obedience to his  
 ‘ will made manifest in me, and in this now I have  
 ‘ great peace, and an assurance of an inheritance that  
 ‘ will never fade away, if I continue in the way of  
 ‘ well-doing to the end of the race.’

After which he visited the city of London, and  
 often hinted he thought it might be the last time ;  
 but his love and integrity to the cause of truth con-  
 tinued, and it was evident the fervency of his mind  
 was as strong as ever.

His illness was very short ; he was taken with a  
 fit of the ague at night, and next morning departed  
 this life the 6th of the fourth month, 1769, and was  
 interred in friends burying-ground the 9th of the  
 same, aged about 63 years.

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**J**OSHUA TOFT, an ancient friend of Leek in  
 Staffordshire, was favoured in the early part of  
 his life with the knowledge of the blessed truth, and  
 by obedience thereto, became, when young in years,  
 an example of religion and virtue.

His concerns in business at that time requiring his  
 being much from home, and to be conversant with  
 those unacquainted with the circumspect conduct and  
 manner of behaviour of the people he had joined in  
 communion,

communion, he was exposed in the youthful part of his life to severe and ill treatment; but his mind being clothed with the patience of the holy word, he experienced, by its blessed fruits of meekness and love, the ignorance of foolish men not only silenced, but sometimes their warmth and enmity, through his faithful testimony, turned into respect and friendship; and though his beginning in the world was small, yet being blessed by Providence, whose is the earth and the fulness thereof, as well as the dew of heaven, he was satisfied with a moderate competency, and in the full strength of life and flow of business, which would have enabled him to accumulate much wealth, with noble fortitude, believing it to be required of him, he declined trade, more fully to devote himself to his great Lord and Master's service in the gospel ministry, into which he had been called about the 32d year of his age, in which he diligently and faithfully laboured many years in various parts of this nation and Ireland, to the comfort and edification of the church and his own peace.

Near twenty years before his decease, he was disabled from travelling much from home, being seized with a disorder in his head, which affected at times his understanding, and deprived him for more than fourteen years of the latter part of his life of sight; after the loss of which, his faculties became as strong as before, and his understanding perfect, which continued to the last. With exemplary patience, cheerfulness and resignation, he bore great affliction of body, as well as deprivation of sight, signifying, 'All that was laid upon him was in love, and intended for his good, and hoped he should receive it as such.'

A day or two before his departure, he said, 'He had been much comforted, having received a most gracious promise, "I have been with thee, I am with thee, and will be with thee."'

He



He quietly departed this life the 15th of the eighth month, 1769, aged upwards of 80, a minister 48 years, and was interred in friends burial-ground at Leek; on which occasion the same ever glorious truth that had been with him in the beginning and close of his pilgrimage through life, was manifested to the renewed encouragement of many, to prove for themselves likewise, that the gifts and callings of God are without repentance.

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**R**ICHARD REYNOLDS, late of Winterburn in Gloucestershire, was born at Banbury in the county of Oxford, and in his very early years manifested a religious disposition, and knew in some degree the purifying hand of divine goodness to fit him for service, so that about the twentieth year of his age he appeared in the ministry to the satisfaction of friends.

A considerable time before his decease, he was taken with a sudden indisposition of body, as he was travelling on the account of temporal concerns, and his mind became alarmed with this instruction, "Set thy house in order;" to which he diligently attended, in a spiritual sense especially.

In the course of his illness he appeared much resigned to divine disposal, and uttered many instructive sayings to those who were with him very intelligibly, and with clear understanding, expressing, 'That the Father's love is the best cordial. This is a trying time. We had need to lay up a good foundation against the time to come. That the peaceful state of his mind was all owing to divine goodness; for to us, O Lord! belongeth shame and

'and confusion of face.' He was under deep travail of spirit, 'That he might be thoroughly purified 'and made meet for the kingdom;' and was enabled to pray, 'That the Lord would lift up the light of 'his countenance, and through Christ forgive all his 'omissions,' which there is good reason to believe was granted. With much sensibility he mentioned the saying of the leper to Christ, "Lord! if thou wilt "thou canst make me clean." That which lay with the greatest weight and dissatisfaction on his mind was, 'His having been too closely attached to worldly things.' And a little before his departure, he said in an affecting manner, 'Too much assiduity! 'too much care! I might have been a better example! so much care and pains alienate the mind: 'the Lord is merciful, I hope he will forgive me 'that sin. *I would have you take a warning by me.*' This last saying he repeated with much concern, and then laying in a composed manner for a few hours, quietly expired at Bath, the 8th of the twelfth month, 1769, and was buried in friends burial-ground near the Friars in Bristol the 15th; aged about 60 years, a minister about 40 years.

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**JAMES WILSON**, of Kendall, was born in the parish of Kirby-Lonsdale in Westmoreland, in the year 1677; his parents Edmund and Jane Wilson, educated him in the way of the church of England. When young in years, his heart was much bent to seek after real religion, being uneasy with the dead formalities in which he was educated, his soul thirsting after the enjoyment of the Lord's presence; he in this time of seeking after good, devoted much of his leisure time to reading the holy Scriptures, especially the New Testament; in the perusal

sal whereof his mind was more informed, tendered, and broken, than by all the instrumental labour he had partook of. Some time after, being convinced of the principles of truth, he joined our society; and in the 30th year of his age he came forth in the work of the ministry, and was soon drawn into, and eminently qualified for much extensive labour in the church, and amongst the people in Great Britain and Ireland. He devoted much of the prime and strength of his life to the service of truth, diligently labouring in the ability it gives both at home and abroad, to the honour of the great name and the edification of many; frequently attending meetings on publick occasions, and divers appointed in fresh places, wherein his labours were well received, and he was made instrumental to the convincement of many. He was singularly serviceable and successful in accommodating differences amongst his neighbours; and having frequent access to persons of high rank in life, he was thereby very useful not only to remove prejudices from their minds, by opening the doctrines and principles most surely believed among us, but in obtaining their friendly regard and assistance when occasion required: thus he spent a long and useful life, through many close trials and afflictions which attended him both within and without; he bore all with steadiness and resignation, and his memory and understanding were preserved to the admiration of many who knew him.

Some lines which he wrote, about 16 years before his decease, seem to describe the state of his mind in succeeding years, viz.

‘ I am now waiting, and beseeching God Almighty  
‘ to grant me the continuance of his blessed grace  
‘ and holy Spirit, to aid and assist me for a full preparation for death, and calmly to resign myself to  
‘ it; and above all, to grant me his aid in that  
‘ painful and trying season, that I may for ever  
‘ praise



‘ praise his holy name, who is for ever worthy with  
 ‘ his dear Son, who is my dear and blessed Saviour,  
 ‘ Amen.’

He departed this life at his house in Kendall, the 30th of the twelfth month, 1769, and was interred in friends burial-ground the 1st of the first month, 1770; aged 92, a minister upwards of 60 years.

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**D**ANIEL STANTON, of the city of Philadelphia, was born in that city about the year 1708. His father dying before his birth, and his mother a few years after, he suffered great trial and hardships when very young; but being early concerned to seek the knowledge of God, he had a fervent desire to attend religious meetings, though subjected to many difficulties and discouragements before that privilege was allowed him; yet being earnest in his desires to obtain divine favour, he was eminently supported under great conflicts and probations, and continuing faithful to the degrees of light and grace communicated, a dispensation of the gospel ministry was committed to him some time before the term of his apprenticeship was expired; and abiding under the sanctifying power of truth, he grew in his gift, and became a zealous and faithful minister.

And though he was very exemplary in his industry and diligence, in labouring faithfully at his trade to provide for his own support, and after he married, and had children for their maintenance, and often concerned to advise others to the same necessary care; yet he continued fervent in spirit for the promotion of truth and righteousness, so that he was soon engaged to leave home, and the nearest connections of nature, to publish the glad tidings of the gospel, frequently

quently visiting the meetings of friends in the province of Pennsylvania and the adjacent provinces, and several times as far as the eastern parts of New-England.

In the year 1748, in company with Samuel Nottingham, he visited the few meetings in the island of Barbadoes, and by the way of Antigua to Tortola, where after staying some time, they embarked for Europe. Their voyage thither was attended with some singular hazards and danger, which occasioned their landing in Ireland, where after he had visited the meetings of friends he embarked for England, and visited the meetings generally in Great Britain to the comfort and satisfaction of friends; his meek circumspect conduct and conversation, and lively edifying ministry, rendering his visits very acceptable and his memory precious.

After his return to his native country, he visited friends in all the southern provinces as far as South Carolina, and about two years before his death the families of friends in some parts of New Jersey, the city of New-York and Long-Island; he returned from this service with great peace and satisfaction, expressing his apprehension, 'That he was now clear of all places, and that his stay here was near over, having an evidence that he had been faithfully concerned from his youth to fear and serve God.'

When at home, he was much employed in visiting the sick and afflicted, to whom he administered his spiritual advice and experience, and was often engaged in humble prayer for their support; and in the distributing to the necessitous according to his circumstances, he manifested his benevolent disposition. His love to the rising generation was very great, which he manifested by his affectionate notice of them, and especially of those who were religiously inclined, his house being open to receive such: and his concern was great, 'That those who had the  
' glad

‘ glad tidings of the gospel to publish, might be  
‘ true examples to the flock, and adorn the doctrine  
‘ they had to deliver by a circumspect life and con-  
‘ versation.’

On the 5th day of the fifth month, 1770, he was violently seized with the bilious cholick, and continued in great pain for several days, but being somewhat easier he attended two meetings on the first-day, in which he was much favoured in his publick ministry, and expressed, ‘ That he thought his time ‘ would not be long.’ He was enabled to attend the monthly-meeting at Philadelphia the 25th of the said month, which was the last publick meeting he was at, being the next morning seized with a renewed attack of the same disorder, which increased on him for several days; yet through all he was mercifully supported in much resignation and patience, rather inclining, if it was the Lord’s will, to be released.

During the time of his sickness, he often expressed his concern lest his friends should be too anxious for his recovery, saying, ‘ If he should live longer, ‘ and through any human frailty or infirmity occasion ‘ any reproach, it would be cause of sorrow to them.’ The evening of the first-day before he died, several friends coming to see him, he spoke a considerable time to them, having before been desirous of such an opportunity of the company of his friends, to sit down and wait on God, which was his great delight. The evening before he died, he expressed to his friend Israel Pemberton, who sat up with him, his great thankfulness, ‘ That his head was preserved ‘ from pain, and his understanding clear; and that ‘ though it had been a time of close trial and deep ‘ probation, he could say he felt the evidence of di-  
‘ vine support to attend him.’

He died the 28th of the sixth month, 1770, in the 62d year of his age, and 43d of his ministry, and the



next day his body, attended by a large number of people of divers religious denominations, after a meeting held for that purpose, was interred in friends burial-ground in that city.

N. B. For a further account of this friend, see the testimony given by the monthly-meeting of Philadelphia of him, prefixed to his journal, printed at Philadelphia in the year 1772.

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**E**LIZABETH ATKINSON, of Mildenhall in Suffolk, was the daughter of Edward and Elizabeth Peachy, of the same place, friends well esteemed, who gave this their daughter a religious education; and while very young, she was favoured with a divine visitation, and yielding obedience to the heavenly vision, she became qualified for her Master's use, and received a gift in the ministry about the 22d year of her age. She was faithfully concerned to yield obedience to the manifestations of duty, in which she experienced peace.

When about 30, she joined in marriage with Samuel Atkinson, a friend of the same meeting, and some few years after it pleased the Lord to try her in a close manner, by dissolving this very near and dear connection. Thus being left a widow with six young children, and in low circumstances, this dispensation of heaven was attended with baptisms and exercises on many accounts; her situation being such, that she found it necessary to use unwearied diligence for the support of her family, not willing to be burthensome, but having a few things, was therewith content. It does not seem her family, whose necessity she ever appeared to have due regard to, hindered her in her gospel labours; but she was obedient

obedient to the requirings and manifestations of duty, faithfully giving up to go on the Lord's errands.

At the awful approach of the undeniable messenger of death, she possessed a quiet composure of soul, often wishing 'to be dissolved, to be with Christ;' yet humbly waiting the Lord's time for the accomplishment of his will, and being full of days and full of peace, she was greatly favoured to very near the end of her time, sensible and lively, and was frequently engaged to express, 'The Lord's goodness to her had been great and wonderful;' earnestly recommending to those who visited her, 'To serve him faithfully,' and in an especial manner to the youth, 'To dedicate the bud and blossom of their days to him, for that they could not serve a better master.'

A short time before her death, finding her mind very low, was fearful she had offended; earnest were her cries unto the Lord, 'That she might not depart under a cloud,' which he graciously answered by the renewing of his love, and lifting up of his glorious countenance, so that she broke forth in the following words: 'Glory, honour, and high renown be given to him who wears the heavenly crown. The Lord is my reward, and at his right hand are rivers of pleasure, and that for evermore.'

She departed this life the 3d of the seventh month, 1770, and was buried in friends burial-ground at Mildenhall the 8th of the same; aged 88, a minister 66 years.

**T**HOMAS MAWDITT, of Cullumpton in the county of Devon, was educated in the way of the church of England, and about the twentieth year of his age was convinced of the blessed truth. By the accounts received of him, he appeared in the ministry about the thirty-third year of his age, and his services therein were acceptable. He was a diligent attender of meetings, though of an infirm constitution of body, of an exemplary conduct among men, and of an innocent deportment.

Having left behind him a narrative in manuscript of his conviction, the following is a copy of it, viz.

‘ Some passages of my life having of late been brought fresh in my remembrance, I thought proper to commit them to writing, that others might see the great love of God, in Christ, to my soul, and be encouraged to follow on to know and obey him.

‘ While I was young and tender in years, the Lord was pleased to put his fear into my heart, which was to me the beginning of wisdom, because it made me careful both of my words and actions; and so long as I kept upon my watch against sin, the Lord gave me true peace and quietude of mind; but when I was unwatchful, the tempter often prevailed with his temptations, which brought the righteous judgments of God upon my soul, and made me cry unto him for mercy and forgiveness; and the Lord was gracious to me, and forgave me time after time as I repented of the evil, so that I can, from my own experience say, that there is mercy with the Lord that he may be feared: and thus he gave me strength to call upon him while he was near, and to seek him while he was to be found. He was near in spirit, reproving me for my sins, although I then knew him not; and in  
‘ this



' this state I often made covenant, that if the Lord  
 ' would forgive me, then I would live more watch-  
 ' ful than I had hitherto ; but as it was made in my  
 ' own will it was soon broken, and I was still under  
 ' the administration of condemnation ; the sense  
 ' thereof often made me cry unto God, that he  
 ' would deliver me from the body of this death ; for  
 ' in this state, when I would do good, evil was pre-  
 ' sent with me, and I did the things I would not ;  
 ' and finding myself overcome time after time, not-  
 ' withstanding my endeavours to the contrary, I was  
 ' ready to conclude that there was no living without  
 ' sin in the world, although I found it a burthen too  
 ' heavy to bear.

' About this time I began to think what people to  
 ' join with, for I was not satisfied in the way I was  
 ' in, and I besought the most high God, that he  
 ' would direct me what people to join with ; and  
 ' while I was under this concern of mind, on a first  
 ' day of the week, as I was walking to the place of  
 ' worship in company with two of the people called  
 ' Quakers, one of them asked me to go with them  
 ' to their meeting, adding, that there were to be two  
 ' strangers there that day ; and I accordingly went,  
 ' and after we had sitten some time in silence, one  
 ' of them stood up and spoke, after that the other ;  
 ' I do not remember much of what they said, but it  
 ' appeared to me that their preaching was like that  
 ' of the apostles, and that they were enabled by a  
 ' measure of the same spirit, and a degree of the  
 ' same power ; and I also felt such a measure of that  
 ' spirit and power which helped them in their mini-  
 ' stry as I never enjoyed before ; and it was to me a  
 ' day of glad tidings of great joy, and my soul did  
 ' magnify the Lord, and my spirit rejoiced in God  
 ' my Saviour.

' This gave me a full satisfaction of mind what  
 ' people to join with, although at first it did look

' strange to me to see a people sit in silence as they  
 ' did, for I had been feeding upon words, until  
 ' I was directed unto Christ, the word nigh in  
 ' the heart, and to know him to be my teacher.  
 ' Thus the Lord brought me off from a man-made  
 ' ministry unto the Minister of the sanctuary and  
 ' true tabernacle, which God hath pitched and not  
 ' man, everlasting praise be given to his name.  
 ' Here the Lord brought me into a state of silence,  
 ' out of my formal prayers and will-worship, to wait  
 ' upon him, until he was pleased to help me to  
 ' pray with the Spirit and with understanding; but  
 ' when he was pleased to shew me that I must use  
 ' the singular number, as thou and thee to one per-  
 ' son, it was as death to me, for I saw I should be  
 ' despised and rejected; and here I found in a degree  
 ' that cross which the apostle spoke of, "that cru-  
 ' cified to the world, and the world unto him:" and  
 ' until I knew my own will in measure slain, I was  
 ' not able to use it; but when I did use it, after I  
 ' believed it was required of me, I had great peace  
 ' of mind; and if at any time I did not use it for  
 ' fear of offending man, I was under condemnation  
 ' and trouble of mind until I did use it without  
 ' respect of persons: I know it was the Lord's do-  
 ' ing, for I did it not in imitation, but by revelation.  
 ' Neither could I any more pull off my hat and bow  
 ' to any man. And thus the Lord led me step by  
 ' step into obedience unto him; and as long as I  
 ' lived in obedience to what he was pleased to mani-  
 ' fest unto me, I reaped that peace and joy in the  
 ' Holy Ghost, that all the favour and friendship of  
 ' men are not to be compared with. About this  
 ' time a concern came upon my mind to bear a  
 ' publick testimony in meetings to the truth, which  
 ' made me both to fear and tremble; whereupon I  
 ' let in the reasoner, and looked into my own weak-  
 ' ness as a man, and how unfit I was for so great a  
 ' work

‘ work as the work of the ministry, when I should  
‘ have looked unto the Lord, who is able to strengthen  
‘ the weak, and confirm the feeble-minded, and  
‘ which I had in times past witnessed to my com-  
‘ fort : here it was I lost my peace and quiet  
‘ which I had in a state of obedience, for I went  
‘ from the true witness within, even the Spirit of  
‘ truth, which did and would have led me into all  
‘ truth, and I joined with the reasoner, and so erred  
‘ and went astray from the way of the Lord as a lost  
‘ sheep : here the enemy of mankind got advantage  
‘ upon me, and I could not stand faithfully in my  
‘ testimony for the truth as I formerly had, but grew  
‘ weaker and weaker, and was tossed with a tempest  
‘ and not comforted ; yet in this sorrowful state I  
‘ sometimes had a little hope that the Lord would  
‘ deliver me, which was some stay to my mind, and  
‘ I was made to cry, “ Lord ! if thou slay me yet  
“ will I trust in thee ; ” and I would often pray unto  
‘ God, “ that he would restore me again, and that  
“ if it did please him to bring the like concern upon  
‘ me any more, I would be faithful and obedient to  
‘ his requirings ; ” but this I could not attain unto,  
‘ which brought me very low in my mind, and I  
‘ was almost ready to despair, for I found myself so  
‘ hardened that I could not lament my state and  
‘ condition as formerly, so that I was afraid the day  
‘ of my visitation was over, and when all hope seem-  
‘ ed to be lost, the word of the Lord was unto me,  
“ As thou hast gradually fallen, so thou shalt gra-  
“ dually rise ; ” which had so good effect as to bring  
‘ with it a living hope, that was as an anchor to my  
‘ soul, steadfast and sure, and preserved my mind from  
‘ being carried away with the floods of temptation,  
‘ which were many and great in those days, that it  
‘ was through faith in Christ, the word nigh in the  
‘ heart, which I found to be quick and powerful,  
‘ that I came to be restored again in due time, unto  
‘ a state



‘ a state of obedience ; and the Lord now favoured  
 ‘ me with many good meetings, which made me of-  
 ‘ ten desire for the meeting-time, for in my silent  
 ‘ waiting upon him, I found my strength renewed.  
 ‘ After this it was shewn me, that I must alter the  
 ‘ place of my sitting, and one day as the meeting  
 ‘ time drew on, I prayed to God in my heart, that  
 ‘ he would favour me with a good meeting ; but the  
 ‘ answer was, If thou dost not go and sit in that  
 ‘ place, how canst thou expect a good meeting ?  
 ‘ For until now I was not come to a resolution ; but  
 ‘ now when the meeting time came, I went and sat  
 ‘ in the place shewed me, not knowing further what  
 ‘ might be required of me, and after some time of  
 ‘ silence, I found a concern of mind to speak unto  
 ‘ the people as followeth : There is a seed of God  
 ‘ amongst you, but it lieth oppressed, &c.’

‘ And now I can say, after many years experience,  
 ‘ Hitherto the Lord has helped me, and he is not a  
 ‘ hard master, as some slothful servants have said,  
 “ for he doth not gather where he hath not strowed,  
 “ neither reap where he hath not sown ; ” but all  
 ‘ that are born of that seed which is incorruptible,  
 ‘ and of the word of God, which liveth and abideth  
 ‘ for ever, can say, ’ “ There is no condemnation to  
 “ them that are in Christ Jesus, who walk not after  
 “ the flesh, but after the spirit ; for the law of the  
 “ spirit of life hath made them free from the law of  
 “ sin and death. ” And here in brief have I shewn  
 ‘ what the Lord hath done for my soul, for it is he  
 ‘ that hath plucked my feet out of the miry clay, and  
 ‘ set them upon a rock that was higher than I ;  
 ‘ wherefore to him shall the honour, glory, and  
 ‘ praise be given, who is over all, worthy for ever  
 ‘ and evermore.

‘ Signed T. M. 1748.’

In his last illness, his understanding and senses were preserved, and he expressed his being refreshed in his spirit, and as he found his end approaching, he frequently desired, 'If agreeable to the will of the Almighty, that he might be released, under a well-grounded apprehension, that his day's work was done.'

He departed this life the 13th of the seventh month, 1770, aged 81, and had been a minister about forty-eight years.

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**S**ARAH WAGSTAFFE, of Chipping-Norton, in Oxfordshire, widow of Thomas Wagstaffe, formerly of Banbury, in the same county, was born in the year 1695, and educated in the way of truth, in the city of London, where her parents lived; and being faithful to the dictates thereof in her young years, she experienced its supporting influence under many exercises which fell to her lot through life, having often to remark to her children, the benefit thereof; and by suitable instructions, endeavoured to lead their minds to regard its dictates when very young, and when remote from her, was often by writing, reviving suitable counsel to them, being herself a good example, a tender parent, and well beloved among her neighbours and friends.

Towards the decline of her life, she was afflicted with bodily weakness, which confined her to her chamber for some months before she died, which she bore with much resignation and patience; often desiring she might hold out to the end, which she patiently waited for. Before she became incapable, she employed her pen to such of her children as were at a distance from her, particularly to one of her sons, when

when she by letter took her last leave of him, and his family; she expressed herself thus :

‘ That my children and grand-children may be so conducted through mutability, as we may all meet in joy and bliss, I entreat,’ says she, ‘ in love, that thou and thine may mind your future state above all, and let not the hurries of this transitory world, with all its tinsel glare, pride, grandeur and vanity, choak the good seed, which as it is permitted to take root, will bring forth the good fruit, which will entitle you to discipleship, and give you a beauty and glory, which all these things cannot give.

‘ Dear son, be on thy guard and watch over thy children; repress all pride, ambition, and vain conversation in them as much as possible. O this world’s fading enjoyments has over-run the major part of our society ! How few live up to what they profess ! I write with a fervent desire for all your immortal souls, each of which is of more value than all this world, which with all its checkered pleasures and afflictions, must soon end as the bubble on the water, and then peace with our Maker will only stand us in stead.’

At another time, when to appearance she grew near her end, she expressed herself to this effect :

‘ That her trust and dependence was on her Almighty Protector, Saviour and Redeemer, by whose grace she doubted not, but that she should close in peace.’

After which she continued some weeks, in much quietness and patience, until the 5th of the first month, 1771, when she quietly departed without sigh or groan, and was interred in friends burying-ground at Chipping-Norton aforesaid, after a solemn meeting, the 13th of the same, aged near 76 years.

ABRAHAM



**A** BRAHAM SHACKLETON, born at Harden in the parish of Bingley, Yorkshire, according to the best information, was the youngest child of Richard and Sarah Shackleton of that place. His mother died when he was about six years of age, and his father when he was about eight. Though deprived so early of religious parents, the impression made by their careful education of him, was not in vain; he used often to commemorate the tender care and concern of his pious father, how he followed him (his son) when very young to his bedside, and on leaving him to his repose, awfully recommended him to seek the divine blessing. And this blessing did remarkably attend him during the course of his life. When very young, and exposed to manifold dangers in his education afterwards, this blessing followed him, and by its precious influence, led him aside from his companions, and in solitary places, to seek the Lord, and to witness the operation of his hand.

His employment being that of a school-master, he laboured in it with conscientious care for many years, in which he had not only the education of children of the members of our own society, but also some of various denominations, some of whom fill conspicuous stations in the world, and retain not only an affectionate regard for his memory, but from a remembrance of his diligence and care in their tuition, his living example of uprightness, temperance and humility, a great regard for the society.

And although in this arduous employment he met with many probations, yet keeping to a feeling sense of divine support, he grew from strength to strength, and became a very useful and valuable member of the society; and in the station of an elder, had often to minister in his own house, in the families of friends,

friends, and in the church, in which counsel dropped from him in much tenderness and sweetness.

Thus through a course of many years, he was conducted in great circumspection, in a living travail for the prosperity of truth, and that the professors of it might be preserved out of hurtful things; had frequently to testify against such superfluities as sometimes came in his way, particularly a practice too prevalent among many, that of sitting long after dinner with bottles and glasses before them, as having a tendency to draw into many snares.

He was also much concerned at a custom too prevalent among friends, of uncovering the head by way of ceremony, upon entering into a room, and was pained when he saw the youth, or others, in that practice: he used to say, 'That when he was a young man, he durst not baulk his testimony in that respect, though the cross occasioned thereby, seemed as bitter as death.'

After a diligent discharge of his laborious employment for many years, he became in a greater degree separated from the cares of this life, and devoted much of his time in attending meetings for discipline, in various parts of the nation of Ireland, where he was settled in his school, and also the yearly-meeting in London, to the help of his brethren, and his own peace.

After the death of his wife, who had been his beloved and faithful helpmate many years, and who departed this life in cheerful resignation, great composure, and sweet peace, in the 80th year of her age, he quitted house-keeping, and retired to live with a relation in the same village, where he was visited with his last illness, which he bore with great patience, saying, 'He was mercifully dealt with.'

During the course of his disorder, and while able, he got out to meetings, and when rendered incapable thereof, many friends visited him, to whom he

was

was drawn forth in sweet counsel, to the tendering of their spirits. Many were the seasonable opportunities of this sort, and many sensible favourable expressions dropped from him, which shewed his mind was often replenished with heavenly oil.

A little before his departure, he said to his relations about him, 'I have no cause to grieve, neither 'would I have you;' yet mentioned, 'He had nothing to trust to but the mercies of the Almighty.' His mind was often favoured with heavenly joy, and one night, after much pain, he expressed with a melodious voice, 'I am well, I feel no pain, I feel good. "O the elders! the elders! they should dig for the "arising of the well of life as with the staves in their "hands. Spring up, O well, and I will sing unto "thee." At another time, in a manner similar to this, he uttered these words, "Those that are faithful to the end shall receive a crown, a crown that "fadeth not away; but rebellion is as the sin of "witchcraft."

Much more dropped from him, but not being taken down, could not be perfectly remembered.

He departed in great peace, the 24th of the sixth month, 1771, and was interred the 27th of the same, aged 74 years.

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**J**OSEPH BEVINGTON, son of Timothy and Hannah Bevington, of the city of Worcester, was a young man, who from a child was sober and well inclined, exemplary in his conduct, dutiful to his parents, and of a tender and loving disposition; and as he grew up towards man's estate, gave evident proofs of a suitable attention to that divine principle in his own mind, by which his conduct was so regulated, as to give ground of hope he would fill up his



station with reputation to himself, and comfort to all his friends.

He was taken ill about the 1st of the sixth month, 1771, and his disorder gradually increasing, his father found his mind engaged to go and sit by him one evening on his going to bed sooner than usual, and in much tenderness expressed, 'That though he had hoped he might, in the appointment of Providence, have been his successor, both in the church and in the world; yet when illness attacked (even one so young and healthy as him) the issue might be doubtful, and therefore desired him to examine his accounts and meetness for a final change, if the Lord should please to remove him.' He, in affectionate lively terms, expressed the sense he had of his father's tender regard for him, and they parted that evening under a sweet sense of that love, which unites beyond the ties of nature.

His distemper increasing, which proved to be a fever, he was mercifully preserved sensible; his father and mother being often concerned to wait on the Lord by his bedside, he was frequently broken into tenderness, but did not say much.

Getting a little better, he went into the country for the air; in some conversation with a friend there, who was in a declining state, he expressed, 'That he did not know how it might please Providence to deal with him; but,' said he, 'I had rather, if consistent with his will, go now, than live longer, and fall into any thing that might bring dishonour to our holy profession.'

A near friend visiting him, found him in tears, and expressing her fears lest any thing had grieved him, he answered, 'No, but he was looking towards another world.'

He returned out of the country in about a week, rather poorly, and on the morrow was seized with a shivering fit, and sending for his father, he with earnestness

ness took him by the hand, and said, ' Dear father, I have already gone through a very trying time, but I believe this will be much more so ;' and expressing his care for his parents, added, ' He that made me, has a right to take me away when he pleases ; and I desire, as he hath favoured me with much resignation of mind to his will hitherto, it may continue. I have not always been so careful and circumspect in my conduct as I ought to have been ; but lately, and especially since my illness, I do not know that I could have done better, and trust it will be well with me.'

His indisposition increasing, all hopes of his recovery was removed, in which, he being in extreme pain and sickness, his parents were engaged to wait on the Lord with him, who was graciously pleased to comfort their minds ; and under this broken, humble, contrite state before him (who sustains his people in every needful time) this beloved youth, with an audible voice, said, ' O what a dreadful day would this have been to me, if I had cause to fear I was going to meet an angry judge, that might say, Depart from me thou worker of iniquity ! but,' said he, ' I have hope in God, that I shall be admitted into his rest,' which much bowed the hearts of all his near connections present, and helped to bear up their spirits in that trying season ; and soon after this dear object of paternal affection quietly departed this life in his father's arms, having, in a good degree, escaped the dangers, jeopardies, and temptations attendant on human life, and we trust was gathered with the beauty of innocency upon him, to the just of all generations, in the 21st year of his age, on the 9th of the seventh month, 1771, and was buried in the city of Worcester, on the 14th of the same.

**A**NN GURNEY, daughter of John and Ann Gurney, of the city of Norwich, was of quick parts, and a lively turn. Hence she early shewed a natural inclination to grandeur and gaiety, which brought a concern upon her parents on her account, lest she should be carried away with the common stream, into liberties of an hurtful nature. But such was the gracious dealing of divine mercy towards her, that, some time before she was taken with her last illness, an agreeable alteration was observed in her disposition and conduct, which undoubtedly arose from the cordial reception she had given to an heavenly visitation upon her spirit; for, in the sequel, it evidently appeared, a state of preparation was thereby effected, properly to endure the tedious illness and solemn event that ensued.

For many months, her usual state of health seemed, at times, to be broke in upon, and tokens of infirmity appeared, which increased upon her, and at length terminated in a settled decline.

Several weeks before her decease, she cheerfully said to her sisters, 'My little tenement is much shaken, and will soon be in decay.' A while after, her mother saying, 'She should be very thankful if it pleased Providence to raise her up again;' she replied, 'That must be as it pleases Providence; but I can never go with less guilt.'

She said, 'She believed divine goodness had often been very near to her, and supported her; for she could not have supported herself.'

To her sister Lucy she said, 'My dear, I hope thou wilt never do any thing to grieve thy father and mother, and be sure do nothing against thy own conscience. Do not grieve for me; for though we have loved one another, it is right we should part.'

She



She acknowledged ‘She had sometimes gone contrary to the testimony of her conscience; but she had known sorrow for it, and she believed, forgiveness; and made no doubt, but if it pleased Providence to take her away, she should go to heaven.’

To her mother she said, ‘I know it will be a loss; make it but a little one.’ Her mother replying, ‘It is a bitter cup, my dear;’ she answered, ‘But Providence will sweeten the bitter cup;’ and on her mother’s saying, ‘She believed a glorious mansion was prepared for her;’ she replied with much earnestness, ‘I make no doubt of that, and I expect to see thee and my father there.’

Desiring her sisters to be called, she told them, ‘She was glad to see them;’ and laying a while sweetly still, she awfully said, ‘She hoped they would always live in the fear of the Lord, and never do any thing against their consciences.’

Being told her uncle Edmund Gurney said, ‘That she was in a sweet frame, and compared her to Mount Sion, that could not be moved;’ she answered, ‘Then why does my mother grieve so?’

Her father going one morning into her chamber, she desired him to come by her bedside, saying, ‘She was glad to see him, and that she thought herself not worse.’ On his saying, ‘He hoped her better parent, her heavenly Father, had been near to her that night;’ she answered, ‘Yes, that he has, and I hope near thee too.’

Two days before her decease, she earnestly prayed, ‘the Lord would be with her to the end, and give her patience to the last; and that, if he pleased, he would mercifully grant her an easy passage, as her uncle Edmund had prayed for on her account.’ She declared, ‘She was very willing to go,’ with many other comfortable expressions.

She was composed and easy in her mind throughout her long and painful illness, and never once

expressed a wish to live. She said, ‘ She had many  
‘ near and dear relations to leave ; but she should  
‘ not know the pain of losing them.’

Thus having shewn a steady example of faith,  
patience, resignation and heavenly composure, in the  
bloom of youth, she departed the 19th of the first  
month, 1772, aged fourteen years and nine months.

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**S**AMUEL FOTHERGILL, of Warrington in  
Lancashire, was the sixth son of our worthy  
ancient friend John Fothergill, mentioned in this  
volume, see page 152, and of Margaret his wife,  
for an account of whom see page 1.

This their son being of an active and lively disposition, and during his apprenticeship mostly from under the watchful eye of his affectionate parent, he fled from the holy cross of Christ, and indulged himself in the gratifications of folly and licentiousness, violating the repeated convictions of divine grace in his own mind, which had been mercifully extended from his early years, thereby wounding the soul of his tender father (of whose religious care to form and lead the tender minds of his children to piety and virtue we have an account in the memoirs of his life ; yet his pious admonitions proved nevertheless, as bread cast on the waters, which returned after many days ; for about the twenty-first year of his age, the visitation of divine love was so powerfully renewed, that it proved effectual to turn his steps out of the paths of vanity ; and as he has expressed, with humble and awful gratitude to the preserver of men, ‘ It then appeared clear to his  
‘ understanding, that would be the last call the heavenly Father would favour him with ;’ he there-  
fore

fore consulted no longer with flesh and blood, but gave up to the holy visitation, devoting his whole heart and affections to seek reconciliation with God, through the mediation of Jesus Christ; and abiding in great humility under the purifying operation of the holy Ghost and fire, he became thereby qualified for those eminent services he was called into; for in a few months, by the constraining power and love of God, his mouth was opened to bear a testimony to the sufficiency of that holy arm that had plucked him as a brand out of the fire. Thus a dispensation of the ministry being committed to his charge, he attended faithfully thereto, and moved therein at the requirings, and under the direction of divine wisdom, by which means he soon became an able minister of the gospel, called thereto and qualified by the holy Ghost; under which influence he laboured with diligence, and devoted much of his time and strength, when health permitted, to the service of his dear Lord and Master; for the continuance of whose favours he counted nothing too near or dear to part with, that he might be instrumental in gathering souls to God, which was the object he had in view in all his gospel labours; being diligent himself, he endeavoured much to excite friends to a due and constant attendance of meetings for religious worship, and those for the discipline of the church.

Through the course of his gospel labours, both in publick and private, animated by divine love, he expressed an uncommon warmth of affection for the rising youth of this generation, with whom he was frequently led into a deep brotherly feeling and sympathy for their present and eternal welfare; under which concern his love to this class of both sexes, under all denominations, was strong and ardent.

He travelled much in this nation and Scotland, several times in Ireland, and once through most of the North American colonies, in the service of truth; where,



where, though singularly humbled in a sense of poverty, weakness and insufficiency on his first landing, he was, by accounts received, marvelously strengthened, both in publick and private, in gospel authority and love, to the awakening and comforting of many.

In the fore part of the year 1769, he visited most of the families of friends in the monthly-meeting of Gracechurch-street, London; in which service he was divinely strengthened and enabled to extend a helping hand to many in close and necessary labour, for their increasing care, to live and act consistent with our holy profession, to the comfort and help of divers, and his own peace; and afterwards, at two different opportunities, he visited the families of friends in Horslydown and Westminster monthly-meetings in that city to the same good effect.

He mostly attended the yearly-meetings in London, and other places, when of bodily ability; in which his gospel labours were very acceptable and edifying; being particularly careful when called from home, to return to his family and friends with as much expedition as the nature of his service would admit.

Having acquired a moderate competency by his diligence and industry, he declined trade for several years before his decease, devoting his time and talents to the service of the churches. As a pillar in the Lord's house he was steadfast, being actuated by a Christian and manly zeal; in deportment grave; his private conversation was savoury and edifying, corresponding with his ministry, which at times went forth as a flame, piercing the obdurate, yet descended like dew upon the tender plants of our heavenly Father's planting, the true mourners in Zion, with these he travelled in a deep sympathy of spirit; in his gospel labours free from affectation, in doctrine clear, sound and pathetick, filled with charity, allowing

lowing for the prejudices of mankind, being indeed a minister and elder worthy of double honour, speaking whereof he knew, and what his own hands had handled of the good word of life.

He endured a long and painful illness with much patience and resignation, and towards the close of his time expressed himself to some of his relations, when they took leave of him previous to their setting out for the yearly-meeting in London, to the following effect :

‘ Our health is no more at our command than length of days : mine seems drawing fast towards a conclusion ; but I am content with every allotment of Providence, for they are all in wisdom, unerring wisdom.

‘ There is ONE THING which, as an arm underneath, bears up and supports ; and though the rolling tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. O ! seek it, press after it, lay fast hold of it.

‘ Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory. My soul triumphs over death, hell, and the grave.

‘ Husbands and wives, parents and children, health and riches, must all go. Disappointment is another name for them.

‘ I should have been thankful had I been able to have got to the ensuing yearly-meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren ; but it is otherwise allotted. I shall remember them, and some of them will remember me. The Lord knows best what is best for us ; I am content and resigned to his will.

‘ I feel

‘ I feel a foretaste of that joy that is to come ;  
 ‘ and who would wish to change such a state of  
 ‘ mind ?

‘ I should be glad if an easy channel could be  
 ‘ found to inform the yearly-meeting, that as I have  
 ‘ lived, so I shall close, with the most unshaken  
 ‘ assurance, that we have not followed cunningly  
 ‘ devised fables, but the pure, living eternal sub-  
 ‘ stance.

‘ Let the aged be strong, let the middle-aged be  
 ‘ animated, and the youth encouraged ; for the Lord  
 ‘ is still with Sion ; the Lord will bless Sion.

‘ If I be now removed out of his church militant,  
 ‘ where I have endeavoured in some measure to fill  
 ‘ up my duty, I have an EVIDENCE that I shall gain  
 ‘ an admittance into his glorious church triumphant,  
 ‘ far above the heavens.

‘ My dear love is to all them that love the Lord  
 ‘ Jesus.’

He departed this life at his house in Warrington  
 the 15th, and was buried the 19th day of the sixth  
 month, 1772, at Penketh, in the fifty-seventh year  
 of his age, and the thirty-sixth of his ministry.

**W**ILLIAM HUNT, of New Garden in the  
 province of North Carolina, in America,  
 was born in the province of Pennsylvania, and by  
 accounts received, he was first reached by truth  
 about the eighth year of his age, which continued to  
 follow him from time to time, that when in company  
 with his acquaintance, he has been often tendered  
 and led to seek solitary places to vent his tears,  
 although he then did not know what it was that so  
 broke in upon his spirit.

Being



Being situated in a part at that early period of his life, where no religion prevailed, but the people lived rather dissolutely, he had no one to tell the distress and exercise of his mind to (for his mother dying when he was young, who he had been informed was a religious woman, and his father when he was about twelve, he was left quite alone :) but after some time going to live with his sister, and those tender impressions continuing, the Lord in mercy shewed him, ' They were from the immediate operation of ' his own spirit, and that his growth in truth, and ' experience of its pure virtue, lay in his being faithful ' to the dictates thereof ;' by which he was fitted for service, even in very early years, his mouth being opened in testimony before he was fifteen years of age ; and through the heavenly influence of the spirit, he became an able minister, rightly dividing the word of truth, to the great comfort and edification of the church where his lot was cast.

He was concerned to travel in truth's service before his 20th year, and visited the provinces of Virginia and Maryland ; and afterwards in the course of his Christian progress, all the provinces of America, and almost all the meetings therein. And although he had a large family, whose subsistence much depended on his industry and care ; yet when he found the requirings of truth, and became fully satisfied thereof, he cheerfully gave up all into the care of that hand which drew him into service, relying thereon for the preservation of himself and all his, in every dispensation of Providence, and which was mercifully afforded to him.

In the year 1771 he came to this nation on a religious visit, and travelled through most parts of the north of England, Scotland, and Ireland, and after the yearly-meeting, 1772, he visited the general quarterly-meetings at Colchester, Woodbridge, and Norwich : soon after which, he proceeded through  
Lincolnshire

Lincolnshire for Hull, whence with his companion Thomas Thornbrugh, our friend Samuel Emlin, jun. of Philadelphia, and Morris Birkbeck, he embarked for Holland; and after visiting the few friends there, he embarked in a vessel bound to Scarborough, but by contrary winds landed at Shields the latter end of the eighth month, with a dedication of heart for further service, if required; but was soon after he landed taken ill of the small-pox. In the course of which illness, his mind was preserved perfectly calm, and his patience and fortitude were truly great, as was also his resignation to divine disposal, signifying to his companion, 'That his coming there was providential, but that his sickness was nigh unto death, if not quite; for,' says he, 'when I wait, I seem inclosed, I see no farther.'

To a friend, who remarked, that whatever affliction we may be tried with, we may yet see cause of thankfulness, he replied, 'Great cause indeed, I never saw it clearer; O the wisdom, the wisdom and goodness, the mercy and kindness has appeared to me wonderful! and the further and deeper we go, the more we wonder; I have admired, since I was cast on this bed, that all the world does not seek after the enjoyment of truth, it so far transcends all other things.'

At another time, to some friends who came to see him, he said, 'The Lord knows how I have loved you from our first acquaintance, and longed for your growth and establishment in the blessed truth, and I now feel the same renewed afresh;' adding, 'He much desired they might fill up their places Providence intended, and lay up treasure in heaven; for,' says he, 'What would a thousand worlds avail me now?' He also expressed his satisfaction, he had not spent his time idly since he came to England, nor neglected one meeting he could  
' well

‘ well attend, and that under so great a load of bodily affliction, what a treasure a quiet mind was.’

At another time, he said with great composure, ‘ The Lord knows best ; I am in his hand, let him do what he will ;’ and leaning on Morris Birkbeck, he said, ‘ Dear Morris, I have a request to make, which is, in case I am suddenly taken away, do thou write to my dear wife, and let her know all is well : write also to my children, to improve the hints I frequently gave for their conduct while with them and since.’

At another time, a day or two before his death, he said to him, ‘ This is a trying time, but my mind is above it all ;’ and it was observable, that a sweet melody was in his heart when few words were expressed.

A little before his death, he said triumphantly, ‘ Friends, truth reigns over all ;’ and soon after quietly departed this life, the 9th of the ninth month, 1772, and was interred in friends burial-ground at Newcastle-upon-Tyne, the 11th of the same, aged 39 years, and a minister 24 years.

**E**LIZABETH SMITH, of Burlington, in West Jersey in America, was one whose deportment from a child was composed and steady ; frequently while others sought recreation and amusements abroad she chose to be at home, employing herself in the business of the family, or improving her mind by some useful application. As she grew up, the reproofs of instruction became the way of life to her, and she was governed by a meek and quiet spirit ; her conversation and conduct seemed to be almost one continued example of child-like simplicity and innocence. Her mother dying while she



was young, the care of her father's family devolved upon her for a considerable time before his death; her duty to him, and behaviour in general, gained the love of a careful religious parent, and a blessing attended her, as her future life manifested; her words were few, but favourable and instructive; she had a feeling heart, and the distressed were often relieved by her charity; happy in herself, she endeavoured to make all about her so. She had a great regard for the holy Scriptures; on taking up a bible, she remarked to a particular friend, what a treasure it contained; and sought to inculcate the reading thereof, and to discourage the fashionable books of the times.

It was her concern frequently to retire to wait on the Lord to know her strength renewed in him, and the effects were visible by a cheerful serenity on her countenance.

In her early youth she was called to the work of the ministry, in which she delivered herself in a clear consistent manner; and it flowing from the right spring, was often attended with good effect. She was concerned to travel in the exercise of her gift as far to the northward as New England, and also to some of the southern provinces, and frequently to the meetings about home. But in her latter time was greatly afflicted with a dropical disorder, which subjected her to be tapped, by which she was so far relieved, that for several years she had a better state of health; in which interval, she frequently attended meetings for worship and discipline; and the last summer before her death, though much enfeebled in body, had often very acceptable service in the ministry, alive and strong in the best sense, her company was greatly satisfactory to friends about her.

Her disorder returning, she waited for her change with a lively hope; and a serenity of mind attended her, being inwardly supported beyond mere human attainment.

She

She uttered many expressions during the conflicts of her illness, much to the comfort and satisfaction of those present. In solemn supplication to the Almighty on her own account, to be near and support her, she expressed herself in great reverence to the following effect: 'Thou who art the God of my life, who hast kept and fed me all my life long, be now near and support by thy presence, and if it is thy will to put an end to my being here, I submit: be graciously pleased to give me rest in thy mansion, with thy dear Son, the Lamb immaculate, for ever and ever.'

She often said, 'She had nothing to do but to bear her pains with patience.' Once in great extremity of pain, she remarked, that she had reasoned, 'Why am I so afflicted?' and had received this answer in her mind; 'My beloved Son, who never offended me, drank of the cup before thee: thus,' said she, 'I am helped along with one kind hint after another.' And she frequently expressed the peace and consolation she felt in those trying moments, in having lived in the fear of her Creator.

A night or two before her departure, she said, 'She thought it easier for her to leave the world, than for those who had children to leave.' A near and intimate friend replied, 'There were many who loved her:' she said, 'She did not know but it was so, and that love would be consummated hereafter.' Towards the conclusion, she said with great tenderness of spirit, 'That she thought she was going;' and added, 'I would not have you be troubled, it is to joy unspeakable and full of glory.'

She died the 2d of the tenth month, 1772, aged about 48 years.

Among other of her writings she left the following Epistle, which is thought meet to be here inserted, viz.

- \* To the Quarterly and Monthly Meeting of Women Friends, held at Burlington and Chesterfield, in West New Jersey, in America.

\* Dearly beloved Friends,

\* IN a fresh remembrance of the many seasons of divine favour, we have been made partakers of together, in these meetings appointed for transacting the affairs of the church, does my spirit affectionately salute the living: and not expecting to have the like opportunity again, it rested with me to visit you after this manner, with fervent desires for the prosperity of truth and righteousness in general; and in a particular manner, I have a desire that our sex may not fall short in living up to the faithful performance of their respective duties, and discharging that trust which the Lord has committed to them honestly, as in his sight. And for this great good end, I tenderly beseech you all, both elder and younger, that have known and may know the Master's will, concerning you, that you may be obedient. Let not reasoning with flesh and blood, or pleading excuses because of unfitness, as you may think, prevail; and bear with me, if I observe where that is the case, dwarfishness and weakness will be the consequence, and the best life is in danger of being quite lost, as it may with sorrow be remarked of some who profess with us, that a name to live and be accounted as wise virgins has seemed to suffice, whose case I have often lamented; and it is the ardent prayer of my soul for such, while I am writing this, that they may awake

\* to



' to righteousness, and diligently attend to the teachings  
 ' of the Spirit of the Lord, who will not fail to fit and  
 ' qualify for every good word and work : and satisfied  
 ' I am, as that becomes the principal concern of  
 ' individuals, the cause of complaining of misconduct  
 ' would be much removed, and our Zion would  
 ' more conspicuously shine, and there would be none  
 ' found within her walls barren or unfruitful in the  
 ' saving knowledge of God ; but that the ancient  
 ' promise made to Israel will remain to be the portion  
 ' of his people for ever, " That he would be as the  
 " dew of Hermon, and as the dew that descended  
 " upon the mountains of Zion, for there the Lord  
 " commanded the blessing, even life for evermore."  
 Psalm cxxxiii. 3.

' And, my dear young friends, with love unfeigned  
 ' do I affectionately salute you, whose company in  
 ' these meetings I have been glad of ; and I would  
 ' encourage all who have a right to membership, to  
 ' the steady attendance of them at the set time, as  
 ' often as you can, while health permits : we are by  
 ' nature very short sighted, and know not when the  
 ' times of refreshment may come from the presence  
 ' of the Lord ; and therefore it is good for us to  
 ' endeavour patiently to wait and quietly to hope for  
 ' his salvation, which I fully believe he is about to  
 ' reveal in your hearts ; and if you are faithful to the  
 ' discoveries of divine grace, your understandings  
 ' will be more and more opened in the mysteries of  
 ' God's kingdom, even that which was hid from  
 ' ages and generations, and as the apostle testifies,  
 ' is now revealed by the Spirit of the dear Son of  
 ' God, our holy Advocate with the Father.

' I have hinted above, and hope shall die in the  
 ' faith of it, that the Lord will form a people to  
 ' himself, that shall shew forth his praise, and will  
 ' yet beautify the house of his glory ; under this  
 ' prospect my spirit is at times deeply bowed in inter-

‘cession for the descendants of faithful friends, that  
 ‘they may not render themselves unworthy of so  
 ‘great a mercy, and other especial favours that they  
 ‘are blessed with beyond many; but that they may  
 ‘not only be the called, but chosen of the Lord.  
 ‘Now, in a degree of my heavenly Father’s love,  
 ‘do I affectionately bid you farewell, desiring that  
 ‘grace, mercy, and peace, may be multiplied in and  
 ‘amongst you, and conclude your true friend,

‘ELIZABETH SMITH.’

Burlington, the 30th of the  
 third month, 1772.

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**P**RISCILLA GURNEY, wife of Edmund Gurney, of Norwich, was seized the — of the sixth month, 1772, with a bleeding from the lungs, which to her appeared likely to end her days speedily. She laid quiet, and said calmly, ‘She had not any  
 ‘thing criminal in outward things on her mind, and  
 ‘she hoped in the mercy of God.’

For many weeks there seemed some flattering symptoms; she said not much about them, but appeared to be under a secret exercise of mind. As her husband was sitting by her one forenoon, she, in a very solid humble frame of spirit, spake to this effect:  
 ‘My dear, God is good indeed, a father of tender  
 ‘mercies, I feel his mercy renewed to me. I shall  
 ‘die of this illness; but I shall be happy, and I am  
 ‘quite willing to go. When I was visited with the  
 ‘truth, I had as it were an offer made me of a rich  
 ‘seat in the kingdom of heaven; but, O the world  
 ‘has been too much for me! and many have been  
 ‘my bitter baptisms for disobedience; and yet, O  
 ‘thou

‘thou merciful Father! thou hast forgiven me, and  
‘I shall have a mansion with thee to eternity.’

Many, very many, were the comfortable expressions that she uttered upon various occasions. One evening, on her husband taking leave of her, she said sweetly, ‘I have an afflicted body, but an easy mind;’ and she frequently expressed her perfect resignation to her heavenly Father’s will, who might justly be said to be long-suffering, and forbearing to her, though very unworthy; but she had loved and served him in some degree, and further said, ‘If it was his will to spare her life, and to require it of her, she would acknowledge him in the congregations of his people, or in any other way he pleased.’

When her three brothers came from London to see her, observing one of them to be much tendered and affected, she desired, ‘They would not grieve for her, but for themselves, that they might experience the same comfort when the same awful visitation might be theirs, as it certainly in a little time would be;’ or to the same import.

The second visit her father paid her in this illness, she expressed herself thus: ‘Dear father, I have always loved thee; no child could love a parent more than I have loved thee;’ and after some pause, ‘dear Father, I have been enabled to pray fervently to the Almighty for an easy passage, and that I might have a small mansion in the kingdom; and, O Father! there never can be a stronger proof of the holy Spirit, for the answer was as if it was an outward voice, Thou shalt enter into a full fruition of joy.’

The divine mercy of God was indeed richly extended to her throughout her whole illness, and was her stay and support, by which, although her sufferings were great, her patience and meekness were wonderful. Such a calmness and composure covered her mind, that she disposed all her affairs, and  
directed



directed things to be done after her decease, without any visible discomposure to herself. She lay many weeks wishing for her dissolution, and when she thought her husband too anxious for her, she would say, 'I desire thee not to grieve for me. It would be cruel to desire my continuance in this affliction, as all will be well with me.'

The last day of her life, as he was sitting by her as usual, she desired every body to leave the room but him and the young woman that attended her; and after a pause of quietness, she uttered such expressions as these: 'My dear, it has for some time been a close trying season to me. Many deep conflicts have I passed through, and that heavenly peace I felt in weeks past has much left me; but yet I have a little hope I shall have a mansion in the kingdom.' In reply to this state of deep probation, her husband spoke a little to her as matter came before him, and she was very calm and humble, and after a considerable time in silence she called him again to her, and said, 'How gracious and merciful is God! I think I now see the seat I was first offered in my heavenly Father's house, and I feel an assurance I shall have it. This affliction has been a great refinement to my poor mind. My heavenly Father's arms are open to receive me, and I die rejoicing.'

After this unutterable favour she laid very quiet, and in divine sweetness fell into a dose. When she awoke, she expressed her fears lest she should have a hard passage, wishing it might be otherwise, and seemed revived. The family were ordered to go to bed (it being about nine in the evening) except a friend, and Elizabeth Parkinson, the young woman who waited on her, who, with her husband sat quietly by her; and about ten o'clock, without any visible alteration to them, she departed, having had her de-

fire

fire granted, and no doubt is entered into everlasting felicity.

She died the 4th of the tenth month, 1772, in the 35th year of her age, and was interred in friends burying-ground at Norwich the 11th day of the same month.

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**J**OHAN WOOLMAN, of the province of West-Jersey in America, was born at Northampton in that province, of parents professing with friends, who had a tender care over him; and being good examples themselves, promoted every appearance of good in him.

About the seventh year of his age, he became acquainted with the operations of divine love in his heart, and as he went from school one seventh-day, whilst his companions were at play he went forwards out of sight, and setting himself down read the 22d chapter of the Revelations: "He shewed me a river of water, clear as crystal, proceeding out of the throne of God and the Lamb," &c. in reading of which, his mind was drawn to seek after that pure habitation which he then believed God had prepared for his servants: the place where he sat, and the sweetness that attended his mind, remained fresh in his memory for many years afterwards. This and the like gracious visitations had such an effect upon him, that when he heard boys make use of ill language it troubled him, and through the continued mercies of God, he experienced preservation from it himself; and the pious instruction of his parents would recur fresh in his mind when he happened to be among wicked children, which was of use to him. His parents, who had a large family of children, frequently on the first day of the week

week after meeting, employed them in reading the Scriptures or other good books, one after the other, the rest sitting by for instruction.

In some memoirs left behind, he records this as a good practice, and worthy of imitation by those who are entrusted with the care of children. Thus in his very young years, through the renewings of divine love on his tender mind, he was preserved from many snares incident to youth, until he had attained about the sixteenth year of his age, when as appears by his own account, through unwatchfulness he suffered his mind to be carried away by a love of improper company, and though preserved from profane language or scandalous conduct, there was still a plant alive which brought forth wild grapes; and though at times he was brought seriously to consider his ways, which affected his mind with sorrow, yet by an inattention to these reproofs of instruction, vanity was added to vanity, and repentance to repentance, and his mind became alienated from the truth, and hastened towards destruction; 'Whilst,' says he, in his memoirs, 'I meditate on the gulf towards which I travelled, and reflect on my youthful disobedience, mine eyes run down with water.' Nevertheless, afterwards his mind became more estranged from the enjoyment of real good, and he ran greater lengths in vanity, until it pleased the Lord to visit him with sickness, which appeared to be nigh unto death; in which state, darkness, horror, and amazement seized his mind, and he thought it would have been better for him never to have had a being in this world, than to see such a day of confusion and affliction of body and mind; herein he bewailed himself, and cries ascended to an offended God, who in his mercy at length heard him, and that word which is as a fire and a hammer, broke and dissolved his rebellious heart into a state of contrition, which was succeeded with inward consolation

tion



tion and desires, 'That, if the Lord would be pleased  
 'to restore his health, he might walk humbly before  
 'him.' And though the first part of his desire was  
 granted, he again relapsed into folly and vanity; of one  
 instance thereof take his own account, viz. 'I remem-  
 'ber once having spent a part of the day in wanton-  
 'ness, as I went to bed at night there lay in a window  
 'near my bed a bible, which I opened and first cast  
 'my eye on the text, "We lie down in our shame  
 "and our confusion covers us;" this I knew to be my  
 'case, and meeting with so unexpected a reproof, I  
 'was somewhat affected by it, and went to bed  
 'under remorse of conscience, which I soon cast off  
 'again.' But at length through the powerful opera-  
 tion of divine love, he was enabled to take up the  
 cross, and lived a very retired religious life, until it  
 pleased the great Author of our beings, about the  
 22d year of his age, to commit to him a dispensation  
 of the gospel ministry; and through faithfulness  
 thereto, he witnessed an increase of those talents  
 committed to his care, and visited most of the  
 American provinces at different times; and about  
 the year 1763, during the Indian war, he travelled  
 about two hundred miles into the back parts of  
 Pennsylvania (though attended with great fatigue of  
 body and danger of his life) in order to pay a religi-  
 ous visit to an Indian settlement there, which was  
 favourably received by the natives, and doubtless was  
 attended with peace to his own mind, as he found  
 many of them susceptible of divine impressions. And  
 also he was for many years deeply exercised on be-  
 half of the poor enslaved Africans, and both by word  
 and writing, endeavoured to convince mankind of  
 that unrighteous traffick and injustice of keeping them  
 in slavery.

In the year 1772, with the concurrence and unity  
 of his brethren, he came over to this nation to visit  
 friends here, and landed in London about the 8th  
 of

of the sixth month, and the yearly-meeting being then sitting, he attended that meeting, in the course of which he had to drop divers weighty and instructive remarks; but his mind being drawn towards the north, he soon departed from this city, and by the way of Hertford, Buckinghamshire, Northampton, and Banbury quarterly-meetings, he proceeded to the quarterly-meeting at York, where after having attended most of the sittings thereof, he was taken ill of the small-pox, in which disorder he continued about two weeks, at times under great affliction of body, and then departed in full assurance of a happy eternity, as the following expressions, amongst others, taken from his own mouth, do plainly evidence.

One day, being asked how he felt himself, he meekly answered, ‘ I do not know that I have slept this night: I feel the disorder making its progress, but my mind is mercifully preserved in stillness and peace.’ Some time after he said, ‘ He was sensible the pains of death must be hard to bear, but if he escaped them now, he must some time pass through them, and did not know he could be better prepared, but had no will in it.’ Said, ‘ He had settled his outward affairs to his mind; had taken leave of his wife and family, as never to return, leaving them to the divine protection;’ adding, ‘ and though I feel them near to me at this time, yet I freely give them up, having an hope they will be provided for.’ And a little after he said, ‘ This trial is made easier than I could have thought, by my will being wholly taken away; for if I was anxious as to the event, it would be harder, but I am not, and my mind enjoys a perfect calm.’

In the night, a young woman having given him something to drink, he said, ‘ My child, thou seemest very kind to me, a poor creature, the Lord will reward thee for it.’ A while after he cried out with great earnestness of spirit, ‘ O my Father! my  
 ‘ Father!

‘ Father ! how comfortable art thou to my soul in this trying season.’ Being asked if he could take a little nourishment, after some pause he replied, “ My child, I cannot tell what to say to it; I seem nearly arrived where my soul shall have rest from all its troubles.’ After giving in something to be put into his journal, he said, ‘ I believe the Lord will now excuse me from exercises of this kind, and I see no work but one, which is to be the last wrought by me in this world; the messenger will come that will release me from all these troubles, but it must be in the Lord’s time, which I am waiting for.’ He said, ‘ He had laboured to do whatever was required, according to the ability received, in the remembrance of which he had peace. And though the disorder was strong at times, and would come over his mind like a whirlwind, yet it had hitherto been kept steady, and centered in everlasting love;’ adding, ‘ and if that is mercifully continued, I ask nor desire more.’

At another time he said, ‘ He had long had a view of visiting this nation; and some time before he came, he had a dream, in which he saw himself in the northern parts of it; and that the spring of the gospel was opened in him, much as in the beginning of friends, such as George Fox and William Dewsbury; and he saw the different states of people as clear as ever he had seen flowers in a garden; but in his going on he was suddenly stopt, though he could not see for what end, but looked towards home, and in that fell into a flood of tears, which waked him.’

At another time he said, ‘ My draught seemed strongest to the north, and I mentioned in my own monthly-meeting, that attending the quarterly-meeting at York, and being there, looked like home to me.’



Having repeatedly consented to take a medicine with a view to settle his stomach, but without effect, the friend then waiting on him, said, through distress, 'What shall I do now?' he answered with great composure, 'Rejoice evermore, and in every thing give thanks:' but added a little after, 'This is sometimes hard to come at.'

One morning early he brake forth in supplication on this wise: 'O Lord! it was thy power that enabled me to forsake sin in my youth, and I have felt thy bruises since for disobedience, but as I bowed under them thou healed me; and though I have gone through many trials and sore afflictions, thou hast been with me, continuing a father and a friend: I feel thy power now, and beg that in the approaching trying moments, thou wilt keep my heart stedfast unto thee.' Upon his giving the same friend directions concerning some little matters, she said, 'I will take care, but hope thou mayst live to order them thyself;' he replied, 'My hope is in Christ; and though I may now seem a little better, a change in the disorder may soon happen, and my little strength be dissolved; and if it so happen, I shall be gathered to my everlasting rest.' On her saying, 'She did not doubt that, but could not help mourning to see so many faithful servants removed at so low a time,' he said, 'All goodness cometh from the Lord, whose power is the same, and he can work as he sees best.' The same day, after giving her directions about wrapping his corpse, and perceiving her to weep, he said, 'I had rather thou wouldst guard against weeping or sorrowing for me, my sister; I sorrow not, though I have had some painful conflicts; but now they seem over, and matters all settled; and I look at the face of my dear Redeemer, for sweet is his voice, and his countenance comely.'

Being

Being very weak, and in general difficult to be understood, he uttered a few words in commemoration of the Lord's goodness to him; and added, 'How tenderly have I been waited upon in this time of affliction, in which I may say in Job's words, tedious days and wearisome nights are appointed unto me; and how many are spending their time and money in vanity and superfluities, while thousands and tens of thousands want the necessities of life, who might be relieved by them, and their distresses at such a time as this, in some degree softened by the administering of suitable things.'

An apothecary who attended him of his own accord (he being unwilling to have any sent for) appeared very anxious to assist him, with whom conversing, he queried about the probability of such a load of matter being thrown off his weak body, and the apothecary making some remarks, implying he thought it might, he spoke with an audible voice on this wise: 'My dependance is in the Lord Jesus Christ, who I trust will forgive my sins, which is all I hope for; and if it be his will to raise up this body again, I am content, and if to die, I am resigned: and if thou canst not be easy without trying to assist nature, in order to lengthen out my life, I submit.' After this, his throat was so much affected, that it was very difficult for him to speak so as to be understood, and he frequently wrote when he wanted any thing. About the second hour on fourth-day morning, being the 7th of the tenth month, 1772, he asked for pen and ink, and at several times, with much difficulty, wrote thus: 'I believe my being here is in the wisdom of Christ: I know not as to life or death.' About a quarter before six the same morning, he seemed to fall into an easy sleep, which continued about half an hour, when seeming to awake, he breathed a

few times with more difficulty, and so expired without sigh, groan, or struggle.

He often said, ‘It was hid from him, whether he might recover or not, and he was not desirous to know it; but from his own feeling of the disorder, and his feeble constitution, thought he should not.’

He left a journal of his life and travels, which has been several times printed since his decease, with some other of his writings.

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**W**ILLIAM YOUNG, son of William and Hannah Young, of Leominster in the county of Hereford, was in his childhood of a sweet and sprightly natural temper, and although of a tender frame, seemed healthy, until he contracted a cold, which at length brought on a consumption.

In the course of his affliction, his deportment was grave, and as he grew worse he became more thoughtful, and made many sensible remarks of the uncertainty of visible things; and expressed a grateful sense of the kindness of Providence many ways, and particularly in the visits and good advice he received from friends; for although he had been preserved in a more innocent conduct than most young men of his age; he knew that would not entitle him to the felicity of the redeemed, and was therefore earnestly desirous of attaining such a state of inward purity and renovation of heart as would procure divine favour; and on this account had many painful conflicts: and when his recovery was thought doubtful, often lamented his having lost that tenderness and fervency of spirit towards God which he had formerly experienced.

For



For many weeks before his death he was apprehensive of his end being near, and said, 'If I die now in my youth, it may be all for the best, and may put other young people upon the consideration of their latter end;' and on his father's saying, 'It would be well for us to be resigned to the divine will,' but intimating a reluctance to part, he replied with much earnestness, 'Aye, do be resigned, let us all be resigned;' and frequently expressed a desire to be resigned either to life or death; but said, 'If it pleased the Lord to fit him for his change, and take him from the slippery paths of life at so early a period, he should think it a favour; for he had no desire to live except it was to the glory of his Creator.'

He several times shewed great concern at hearing of the disorderly walking of some amongst us, and a deep sense of the wonderful goodness and condescension of Christ in suffering for mankind.

Some weeks before his death, observing his sister weep, he said, 'We must part, I must leave you; but I hope and believe we shall meet again.'

The second of the first month he was very ill, and seeing his father affected, he said, 'O father what a mercy it will be if the Lord should be pleased to take me to himself! Do not grieve, for if I should be spared and turn out naught, it would be a greater affliction.'

The next morning, after having had a very bad night, he was weak and low, but appeared quite calm in mind; and on his sister's saying after some other conversation, she hoped he was resigned; he replied with much sweetness, 'Yes sister, I hope I am quite resigned to the Almighty's will; but surely if it is his will, it will be a mercy to be taken from this troublesome world to himself, and I have a hope he will take me to himself; he hath been pleased wonderfully to calm my mind.' She

observed, there was great room to hope, and that the sufferings of his friends would be greatest; he replied very earnestly, 'O my sufferings will be no-  
' thing in proportion to my offences! but I have a  
' hope my offences will be forgiven. O how merci-  
' ful is the Lord; how great is his goodness! how  
' pure is his love! Mercy, goodness, purity, be-  
' long to him.' After seeing his sister much affect-  
ed at what he said, he continued, 'We cannot tell  
' sister, some worse than me have been restored,  
' he is able to raise me up, and if he should, and  
' make me some sort of a member (meaning of his  
' church militant) I hope I shall be careful to keep  
' near to him; but I desire not to live, no not a mo-  
' ment, as one of this world.'

That night he was so weak, those about him were apprehensive he could not continue long; the next day he seemed pretty free from pain, but drowsy, and his expressions rambling, but quite innocent; indeed his countenance and conversation were sweet and lamb-like. The next morning he desired to be put to bed, being in great pain, but could not rest there; and being replaced in the easy chair and same posture he had lain for many nights, seemed much easier, and told his sister, 'He was going;' she said, 'She hoped to a better inheritance;' he replied, 'Aye, for I believe in one that can save me;' and repeatedly said, 'The fear of death was taken away.' And a day or two before his death, he said, 'I am  
' going to leave an affectionate father to meet the  
' great Almighty Father.'

Another time, his sister saying, 'It was a favour  
' he was preserved so patient;' he said, 'I hope I  
' shall be kept so, I am under the Lord's care en-  
' tirely; nothing else will do, I see nothing else will  
' do.' The same day he uttered many sweet and  
lively expressions, but his voice was too low to be  
understood, so as to connect the sentences; and the  
day

day before his decease, it was so weak and broken, that he could scarcely articulate a sentence; but was meek and patient as a lamb, and once said something about rejoicing in the house of God, and when he could no otherwise express himself, would reach up to kiss his father and sister, his heart being full of love. When asked, if he would have any thing to his sister in Cornwall; he said, 'Nothing but my love, or dear love;' adding, 'In that love I feel for all.' He frequently desired them about him not to grieve, and would sometimes say, 'Why, if you think I am going well, should you grieve;' and observed, 'That if he had brought on his illness by any bad course of life, it would be hard to bear; but,' added, 'I believe you have no reason to think I have.' He took a most affectionate leave of his sister, bidding her, 'Love and adore the Lord,' and said something about his father, which could not be understood. His father then telling him, 'He hoped there was a place prepared for him amongst the blessed, and that he loved to be with the good;' he replied as well as he was able, 'Aye, dearly, dearly.' And in about two hours after, departed so quietly that those present apprehended him fallen asleep, on the 7th day of the first month, 1773, in the nineteenth year of his age.

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**H**ANNAH DUDLEY, late wife of Robert Dudley, of Clonmell in Ireland, was born at Woodbridge in Suffolk, and religiously educated, which was blessed to her; and through the prevailing power of divine love, she was brought to know a state of submission to divers near trials which fell to her lot; and having her heart weaned from the world and its delusive profits and friendships, she became



came more and more refined, being an example of humility, plainness, and self-denial.

About the year 1772 some symptoms of a consumption appeared, but for some time she attended meetings, both for worship and discipline, in some of which she was enabled to bear a living testimony to the truth.

In the course of her illness many friends visited her, to whom she was enabled to drop some tender expressions, and it seemed to be her greatest joy to see and hear of the prosperity of truth; and at divers opportunities she had suitable counsel and instruction to give to those about her.

About a week before her departure, our friend Robert Willis, of West-Jersey in America, being in the course of his religious visit, at her house, had a comfortable and tendering opportunity with her, her husband, and sister.

About two days before her decease, she dropt much excellent counsel and advice to her husband and sister, expressing ‘Her desire to be released;’ but added, ‘That she hoped to be preserved patient to the end;’ and afterwards on some mitigation of her pain, signified, ‘Her entire resignation to the divine will;’ and speaking to her husband’s eldest son, in a very weighty manner advised him, ‘To remember her admonitions;’ saying also, ‘Shun bad company, obey thy parent, and not offend him; seek the Lord and he will be found of thee, but if thou forsake him he will cast thee off for ever.’

To their apprentice, she said, Jemmy, ‘love plainness and continue in it, for truth leads to plainness; thou hast been favoured with an education beyond many, therefore prize it; and hast known truth, therefore beware of trampling on the testimony, but be circumspect in all thy ways and conduct; thou art just entering on the slippery part of life,

‘ life, the slippery paths of youth, and art no stranger  
 ‘ to the temptations and allurements of the adver-  
 ‘ sary: I have often thought it a great mercy, that  
 ‘ thou hast been preserved from (I believe) almost  
 ‘ any vice.’ Just after, she very affectionately took  
 her leave of her brother and sister-in-law, saying,  
 ‘ Our acquaintance has been short, but we have  
 ‘ loved one another;’ and then prayed very fervent-  
 ly that a blessing might rest upon their family.

Being pressed to try and take a little sleep, she re-  
 plied, ‘ O that I could sleep in the arms of my be-  
 ‘ loved!’ and with great fervency prayed, ‘ O Lord  
 ‘ God have mercy upon me! and let thy compassion-  
 ‘ ate ear be opened. Lord God Almighty! send  
 ‘ the guardian angel of thy presence to conduct my  
 ‘ spirit.’ After which she lay in great peace and  
 serenity of mind, growing weaker and weaker, yet  
 sensible to the last, and with her hand closed in her  
 husband’s, departed without sigh or groan, as one  
 falling into a sweet sleep, the 25th of the first month,  
 1773; aged about 47 years, a minister about nine  
 years. After a large and solemn meeting her body  
 was decently interred, the 29th, in friends burial-  
 ground in Clonmell aforesaid.

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